The Universalist Leader

A Journal of Tomorrow

Boston and Chicago — August 25, 1923

For Industrial Peace

OUR fundamental law recognizes no class, no group, no section; there must be none in legislation or administration. . . . . My most reverent prayer for America is for industrial peace with its rewards widely and generally distributed.

If revolution insists upon overturning established order, let others make the tragic experiment. There is no place for it in America.

We mean to cure our ills, but never destroy or permit destruction by force.

I had rather submit our industrial controversies to the conference table in advance than to a settlement table after conflict and suffering.

From the Inaugural Address of President Harding.

Labor Day Number

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

Editors

Frederick A. Bisbee, D. D.
John van Schaick, Jr.

Office Staff

F. I. Adams
D. Hall.
L. W. MacDonald.

Contributing Staff

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—From an Editorial in the Leader.

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HAROLD MARSHALL, MANAGER
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Mιγμα

And so Mother Europe called in the bad, bad little Turk and sternly gave him all the cake and jam and he lived happily ever afterward. (*Dallas News.*)

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There is great significance attaching to the conflicting reports which are being brought back from Europe by the many Americans who have been traveling in that country this summer. He has been very unobservant indeed who has not noticed that the politicians have, in most part, found over there just what they wanted to find to support the views which they were advocating before they went abroad. (*Herald of Gospel Liberty.*)

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Why is it that thousands of people recognize the right of the traffic man to control the right of way—just a mere gesture is enough to decide whether they shall or shall not move in a certain direction—and yet those same people work themselves up into frenzies of indignation over the control of liquor! (*Friends' Intelligencer.*)

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The industrial situation is then seen as one in which groups have arisen with their own sets of values. Each group claims the right of its particular interest and forms behavior-patterns in conformity with the fight to maintain those rights. Interests and rights become mutually exclusive in the minds of the fighting groups, so that we ultimately reach an *impasse*, an ethical dilemma in which the right can only be stated in terms of power. Obviously, such a situation of morally disinfected groups can not last. Power expressed in terms of force contains the germs of its own destruction. Relations between groups can not be improved by force—for the conquered group remains as the embittered group, awaiting only the day when the fortunes of power shift to its side, when revenge comes sweet. (*Survey.*)

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President Harding's idea of the world court of justice may or may not be practicable. One thing is clear: he thus denied that mere economic forces rule the world; he thus set himself against the monstrous notion that might is right, that any nation can be truly prosperous or survive without supreme reliance on moral power. (*George A. Gordon.*)

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It is not enough to train the hand, the eye, to quicken the perception of the senses, develop the quickness of the intellect, and leave out of consideration the building up of character, the aspirations of the soul. (*Calvin Coolidge.*)

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THE Universalist Leader

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed

Editorial

A PROBLEM OF PERSONAL RELIGION

THE problem of industrial reconstruction is called a problem of personal religion by Coe Hayne in a book prepared for the Council of Women for Home Missions and entitled "For a New America."

He describes how a young New York business man faced a problem of personal religion when he was made president of the Dutchess Bleachery. Considering the workers, stockholders, management and community, he knew that he had to make a profit or go down. But a group of powerful Christian stockholders picked him out to lead because they believed existing relations between workers and employers to be un-Christian, and "the legal terms master and servant wholly inadequate."

They considered the principle that capital and labor are partners to be a Christian principle and binding on them. Labor, capital, management and community were given places on boards of control, and our New York man was made secretary of the boards without vote. "He represents one side no more than the other," says Ernest Johnson in *Christian Work*. "He interprets each to the other. This is the best symbol of the function of the ministry in relation to industry."

Three principles govern: All in the business share profits and losses. All co-operate in management. All are informed about everything. For details we refer our readers to this interesting little book.

The big thing about it is this: For four and one half years this thing has worked and the business prospered. Labor gets the usual wage. Capital gets its usual 6 per cent. One part of the earnings besides these fixed charges goes into two sinking funds: One sinking fund assures capital its 6 per cent. The other sinking fund assures labor half pay in times of depression and shut down or when the laborer is sick. The balance of surplus earnings is divided equally between labor and capital.

We heard this young New York business man tell about the Dutchess plan at the Mohonk Conference of 1922. To us he seemed a prophet of a new day when industrial wars will cease to the ends of the earth.

We submit that what this company is doing relates not simply to a problem in economics, but to a problem in applied Christianity as well.

With such a problem Churches of Jesus Christ are vitally concerned. They are set to inspire others to similar acts. They can't possibly do this work of inspiration without knowledge of what is happening. The Churches must mix in. They must mind their own business, but this is the business they must mind.

* *

THREE KINDS OF CRITICISM

ORGANIZED labor in the United States has been criticised severely by employers for restricting output, for increasing demands without increasing service, for violating fundamental principles of Americanism in attempting to prevent men outside their organization from working, for false propaganda, for violence, for striking, and for selfishness which disregards public welfare.

Now comes an attack on labor as organized in America by a prominent labor leader of Europe.

Jan Oudegeest of Holland, long secretary of the International Federation of Trade Unions and one of the great authorities of the labor movement, recently said this: "Labor organization has gone more slowly in the United States than in any other industrial country in the world. It has hesitated, floundered, almost failed. It has done this because of its methods and its policies. In the first place, it has refused to get properly into politics. It has failed to take a leaf out of the book of Europe and organize a labor party. It has ignored the woman—failed to make trade unionism attractive to the wife of the worker. It has been improperly led by Samuel Gompers."

Organized labor in the United States was also attacked by this prominent Hollander for failing to organize unskilled labor and allowing immigrants to be exploited by private employment agencies.

Last of all comes the United States Coal Commission and suggests that organized labor, having attained great power, has a duty devolving upon it to use that power in constructive ways for industrial betterment and not simply be content with a negative attitude.

Organized labor can profit by criticisms of friends and enemies, of radicals and conservatives, of men within and men without their ranks. They have reached the day of great power. That power unques-

tionably will have a sobering effect. Neither employers nor laborers, when you get down to their real convictions, want to harm or to destroy this country.

* * *

ALL WORKERS' DAY

WHEN we were boys at work in the coal breakers of Pennsylvania, we sang lustily the song dear to our young hearts:

"Oh to be in the land of cotton
Sitting down and doing nothing."

The song did not rhyme well, nor did it have reason in it, but these defects weighed little with us, whose desire was for release from the deafening noise, the dust-laden air, and the back-breaking position. When the whistle blew and the day's work was over we shouted loudly, ran wildly, and acted just like children released from school. Work is one thing, toil is another. The one is good for a boy or man or woman, the other is bad for either or all. We toiled, rather than worked, and therefore our song was after all not motivated by laziness. The old story of Adam in the Garden of Eden recognized that he had work to do; it was only after he sinned and labored outside the garden, that he knew the bitter experience of toil.

Necessity is laid upon most human beings to work. They must work to live. They can not get food to eat, a roof to shelter them, a family in which to find loved ones, a community in which to begin to carry on the great task of civilization, unless they work, some at one thing and some at another, and all together by their work at different tasks produce more and different things for another. Necessity is the mother of invention, and invention does not release us from work, but makes our work easier, and different.

We work, however, not merely to live, but also to live well. Blessings come from work. There is a discipline which makes for character. The use of strength in hard work turns impulses and passions to useful ends, which would otherwise be in danger of finding expression in lustful ways. There is nothing like hard work of body or mind to keep the life pure. The development of strong muscles makes for an energetic will, and a forceful personality, and a profounder sense of reality, and a more robust faith in all things good. The victory over physical indolence gives one a good preparation for overcoming the obstacles in the way of the achievement of character. If there were more workers, and less shirkers, the world would be more moral than it is.

Then by work a man makes his social contribution to the world. He becomes independent, not dependent; he lives in and through but also for the community. He makes possible a larger and richer life for himself and other persons. The workers of the world are those who build homes, communities, industries, educational institutions, political structures and churches. We work to live and to live well.

Since work is thus necessary and good, it is something to be highly regarded. The dignity of work is no cheap phrase for the Christian, though it is cheap and mean enough for others. The moral worth of work is clearly recognized and emphatically taught in our Scriptures, and by the Church, and one of the great services the monasteries rendered was to make work dignified, when most people thought it fit only for slaves. Christian men and women can be true to their religion only when they honor all workers. It is a pagan, not a Christian, attitude toward work to look down with condescension or scorn upon workers.

All workers form one great brotherhood. They are members of the craft that makes for the larger and richer life of humanity. Some may work with their hands, and others with their minds, some in mines, mills, factories, stores, or on trains, and others in homes, schools, offices and churches, but all are necessary to one another; all play their part; all make their contribution. Each worker should feel himself to be a member of this greater labor union, and learn to celebrate with pride and pleasure "All Workers' Day."

D. E.

* *

FACTS AS A FACTOR

NEW emphasis is placed on an old truth when the United States Coal Commission in a supplemental report declares that propaganda on both sides of industrial conflicts makes settlements difficult. "The loose and often swashbuckling literature that emerges on occasion from legal and publicity departments on both sides is a constant incitement to trouble," says the commission. "We have been repeatedly impressed with the complete detachment of these agents of publicity from the facts that come to light in the field and from the actual opinions of the men at work daily in the industry." The commission urges "authoritative statements of facts and issues, free from all charges and countercharges" as a basis on which to work for industrial peace.

Since the Great War the masses of the people of civilized countries have had their faith shaken in official statements, in "White Books," "Red Books" and the others. And yet propaganda still unquestionably misleads and confuses the general public.

Likewise the great bitterness on both sides in industrial conflicts, like that in the anthracite field, is intensified by the statements made up largely of half truths and downright lies which are showered upon the papers.

One way to peace is to get rid of this kind of propaganda, and one way to get rid of the propaganda is to expose it, discredit it, and make it unprofitable.

As simple a thing as a fact is the great factor in the solving of the most difficult industrial problem now before our people.

* *

SALARIES AND ADMINISTRATION

PEOPLE uninformed are sensitive about "money given for good causes used up in salaries."

There is no question but that charitable organizations and churches owe it to their contributors to keep "administrative expense down." Hoover in his management of the American Relief Administration and Davidson in the American Red Cross war work made remarkable records along this line.

On the other hand, where administrative expense buys high grade brain and heart power, it pays for the best thing a society can give the poor or anybody else. A high grade charity worker who gets at and

emoves the cause of family distress may not distribute uch coal or meat, but does render the greatest con-eivable service to the family involved and to society.

The work of such a salaried official is like the ork of the doctor and the nurse in a hospital. Sal-ies make up a large part of a hospital budget, and obody insists that the money had better go into drugs.

In the same way if we as a Universalist denomi-ation get the right kind of general officers, what we ay them is the best investment we can make. We eed more salaried officials, not fewer. We need at ne same time to be ruthless in getting rid of misfits. oo many vital issues are involved to exhibit maudlin mpathy for the incompetents in churches, charitable cieties or schools.

Having endorsed thus warmly the policy of enominational supervision and inspiration by general laried officers, we go on to remark that not one cent ked of our people for church extension, missionary ork or social service goes to pay for such adminis-ation.

Happily, in view of the general feeling, the in-ested funds take care of these expenses. Every dollar ur people give is applied directly to the matter in and without a penny of expense for administration.

* *

"SOULLESS MACHINES"

UNDER this caption the *London Telegraph* car-ries a report of a sitting of the Committee of Inquiry into Domestic Service at the Minis-y of Labor, London.

The scarcity of servants, the inability of thou-nds to get any domestic help at all, the few volun-ers for this kind of work, the low standards of those plying, the lack of any demand for the untrained—e responsible for this interesting series of studies w being carried on by some of the brightest women England. How are English householders to get rvants, how can the servants' lot be improved and ade attractive, how inculcate the idea of the dignity service, how get people to engage in such work and cept training, and what stands in the way, have l been discussed by this committee.

The subject is not unrelated, we take it, to the nited States. It is not outside the purview of a urnal of religion, for it is first and foremost a ques-on of simple justice and fair, friendly dealing be-ween man and man.

Nearly all the troubles householders have over rvants they have brought on themselves—and nerally unknowingly. For example, most of the ings brought out at this hearing are totally new eas to many people.

Housewives objected to taking untrained ser-nts and training them because in that case they ad the work to do and a servant to train." That ey owe a percentage of that kind of work to society a new thought.

The great difficulty in small houses is to get "more erty for the servant." "The girl should have ery evening off," said Miss Craig, chairman of the oman's Sub-Committee of the Sunderland Em-oyment Committee.

The question of staying for the evening meal as raised and employers urged to hire extra help for the evening meal. The objection of expense was made, whereupon Miss Craig replied: "I do not see why the pockets of mistresses should be considered to that extent. If they want girls to work from 7 a. m. to 10 p. m. they should be prepared to pay for it." She thought that if a girl could be sure she would be free after 7.30 p. m., part of the objection to service would be removed. It was shown that there was no difficulty getting girls for hotels because of regular hours, greater freedom and companionship.

A pathetic element of the situation was the lone-liness of a young girl, the only servant in a house, not recognized as a fellow human being, patronized, bullied, given poor food and left alone.

A humorous element was injected by the story of two sisters, one of whom went to work in a city office and the other to domestic service. "To the first, men took off their hats and they called her Miss Brown, to the second they would not take off their hats and they called her Mary."

Constructive suggestions were made by a "Woman Councillor" of Wales, who described "a scheme of hours, wages, and conditions drawn up at Swansea and accepted by all employers for girls locally trained. In addition to laying down minimum wages for girls of different ages, grades, and time off, the agreement provided for girls to have two weeks off with wages each year and a month's notice on each side."

"Low wages, long hours, a distinguishing uniform, insufficient leisure, unsympathetic, finicking and punctilious mistresses, too much supervision, too little food, lack of social intercourse," were alleged to be reasons young girls would not enter service.

"The humanizing of mistresses, the disuse of nicknames, simplifying of the daily life, social clubs for the girls, shorter hours, better food, less bullying," were put forth as cures of the evil.

It all comes back to the question as to whether we will regard those who work for us, even in our homes, as fellow human beings, for whose development and happiness we have under God a responsibility, or whether we will continue to think of them as drudges and machines. One thing sure is that we can not cheapen any vocation and expect those entering it to respect and ennoble it. And if we cheapen it enough, nobody will enter it, and our sad plight will be our just punishment.

United effort to educate girls for this service is a part of our responsibility. But a greater part for all of us is such a recognition of the dignity and beauty and worth of household labor, the creation of such an atmosphere of friendliness in which the work is done, and the making of such a home feeling for the servant in the house, that the problem will be to keep some of them out.

If they are "soulless machines" to us, we are bound to fail with the problem both in England and the United States. If they are "fellow workers" and "friends," or at least human beings with rights, we will succeed.

* *

Uneasy lies the head that wears an aching crown.

* *

The "I have my doubts" minister never got a congregation.

Golden Rule Economics---Living Wages

Byron A. Mead

THAT every wage earner is entitled to a living wage is a proposition that appeals to every fair-minded person. There may be differences of opinion as to what constitutes a living wage, but on the main proposition there is unanimity of sentiment. It is a subject, too, that makes a strong appeal to the Church. Probably it makes the strongest appeal to Church sympathies of any of our social problems. But the Church in its sympathy for the wage-earner should not overlook the fact that the Golden Rule is a two-sided law. It requires that its beneficiaries shall do something as well as receive something. To every right the Golden Rule attaches a duty. The wage-earner has a right to a living wage, but it is his duty to give an equivalent in work or service.

It is not only the wage-earner's duty to give a fair day's work for a fair day's pay, but under the existing industrial mechanism it is an economic impossibility for wage-earners to secure permanent living wages by fixing an arbitrary schedule of pay regardless of quantity or quality of work. Real wages are not dollars, but the shelter, fuel, food, clothing, comforts, luxuries, that the dollars will buy. If labor secures an increase in dollars for the same or less amount of work it increases the cost of commodities and necessitates an increase in prices. The increase in prices nullifies to a large extent the increase in dollar pay. Wages in 1922 averaged about 90 per cent higher than in 1913. The cost of living was a fraction over 69 per cent higher. It will average fully as much in 1923. According to a statement issued by the National Industrial Conference Board hourly earnings in May, 1923, were 116 per cent higher than in July, 1914, unskilled weekly earnings 112 per cent higher. Cost of living was 60.3 per cent higher. According to these statistics the cost of living had increased about 12 per cent since May, 1922. Increase in wages is not wholly responsible for increase in cost of living, but it is one of the chief causes. Eliminating the capitalist would make no difference because wages, fundamentally, are an exchange of a certain number of hours of work in one branch of industry for a certain number of hours of work in a variety of activities.

But has not labor secured a net advance in wages enough to materially improve its condition and quicken industry? Labor has secured a slight temporary benefit. A wage-earner secures an increase in wages only when he receives a larger amount of necessities and comforts in return for a certain number of hours of work. To accomplish this in terms of money prices of commodities must remain practically stationary while pay increases, or pay must remain stationary while prices decrease. Either plan requires an increase in production, that is, total production of a country. To maintain wages at any given level production must be maintained at a volume sufficient to give employment to every one who needs work. Arbitrarily marking up wages and prices defeats the wage-earner's endeavors to improve his condition by ultimately checking and reducing production, by imposing unfair and impossible terms of exchange upon many with whom he must exchange hours of work.

The farmer for some months has been receiving no more for his products than he did before the war. Some have been a little higher, others the same or lower. But it costs the farmer more to produce everything and there are very few manufactured commodities that are not 75 per cent more than before the war; some are double. This imposes impossible terms of exchange upon the farmers, who make up the largest group with whom the wage-earners exchange. In fact, the net increase in wages so far secured has been gained at the expense of the farmer. If agricultural products had increased at the farm as much as manufactured products have advanced it would have made cost of living about equal to increase in pay. Labor and capital had not noticed the lack of buying power at the farm up to this summer on account of the boom in business, initiated by building operations, rapidly taking up the slack in employment. But that boom has reached its height and without the aid of the farmer production will begin to decline. His aid can be secured only by lowering all industrial prices to a level of fair exchange with normal agricultural prices. If it were possible to arbitrarily increase agricultural products at the farm to the level of manufactured products it would not benefit the farmer. It would increase the cost of living and so start another merry-go-round of advancing wages and prices.

The prevailing opinion seems to be that Europe's financial condition is responsible for low prices of some important farm products, notably wheat. Those who hold that opinion overlook the fact that there are three prices for farm products—retail, market, or wholesale, and producer's price. Europe's financial condition may have a slight influence on market price at present time, but retail and producers' prices are affected by other influences. Market price, whether local or international, is governed by supply, amount produced, and not by the amount of money in the consumers' pocket-book. From July to December, 1922, five months when three-quarters of the wheat in the wheat-belt is marketed, the export price averaged $1.23 per bushel. The retail price in New England was $1.55, producers in the wheat belt averaged 87 cents, flour in New England $7.50 to $9.50 according to quality. From July to December, 1909, the export price was $1.05, producers received 95 cents, flour in New England $5.50 to $7.50. The 1909 crop year was the best season for wheat growers for thirty-five years. There had been two years of world shortage. The 1913 crop was a record and came after two large yields, and prices were low. Export price 93 1-2 cents, producer's price 74 cents, flour was about $1 cheaper. I have used wheat belt figures only because there nearly five-sevenths of the country's wheat crop is raised, and there it is a more vital cash crop than in the other states.

Why did the producer receive a much larger share of the expert price in 1909 and 1913 than he did in 1922? The spread between export price and

farm price was 10 cents in 1909, 19 1-2 cents in 1913, 36 cents in 1922. Why has there been such an increase in spread between producer's price and domestic retail price as represented in flour? Using New England retail prices as basis of comparison and reckoning 4 3-4 bushels to a barrel of flour the spread was 63 cents in 1909, about the same in 1913 and $1.13 in 1922. Why has flour been costing $2 a barrel more than 1909 price and the baker's loaf 75 per cent more, while the producer has been getting 8 cents less for his wheat? Chiefly because the arbitrary rise in prices and wages during the war and since, assisted by increased taxes, has greatly increased the cost of doing business. By fighting for rights and neglecting duties the wage earner has helped to increase the retail price of flour, milk, meat and other food products without benefiting the farmer. He has also helped to increase the retail prices of all manufactured products fully 75 per cent without a corresponding benefit to the manufacturer. Most manufacturers are making no more profits than before the war, some are not making as much. But the manufacturer has an advantage over the farmer—he can fix a price for his product which shows a profit above all expenses and get it, the farmer can not. A survey of over 6,000 representative farms by the Department of Agriculture last year disclosed that the farmer's net returns averaged about 5 per cent on investment, allowing nothing for his own labor or that of his family.

Business is a mutual affair, each working for the other and each necessary to the other. Our activities are all tied in together whether we will or no. Living wages involve something more than a contract between employer and employee on the dollar basis. Living wages, fair return on capital, a prosperous agriculture can be secured only by applying the Golden Rule to business in the form of co-operation—everybody co-operating to produce, transport and sell as efficiently as possible. Such a co-operation would do away with unjust price schedules, would lop off the excess 40 per cent and 75 per cent in retail prices which are not only not benefiting anybody, but are upsetting the process of production. Remove these excess costs and the farmer would be in a position to consume twice as many manufactured products as to-day.

And yet there are many who say that the Golden Rule if applied to business wouldn't work because mankind is too selfish. Much of the industrial discord is caused by confused economic thinking rather than by selfishness. Furthermore, some actions we label selfish are not selfish in the sense of greed for more than one's share, but are caused by anxiety lest the share be too small for a decent existence. Convince a majority that co-operation of capital, labor and agriculture for efficient production would give every one a fairer return for his efforts and a quick transformation in industrial affairs could be effected. There is no human agency better equipped to do the convincing than the Church of Christ.

Coolidge, Coal and the Commission

THE papers for the past two weeks have been describing the situation which President Coolidge faces: "Cuba defies our tutelage," "the wheat growers clamor for an extra session," "the Philippines are in a ferment," "Europe industrially and financially is in chaos," "a great coal strike impends." And of all these questions coal has been put in the forefront by the majority of journals.

There is a deadlock between operators and miners. There is little reserve coal for next winter. Rich and poor people alike are taking intense interest in the matter. What Mr. Coolidge does or does not may determine whether he will be nominated by his party next June.

In the midst of much confusion, it is fortunate that there is one source of information which is trustworthy—the United States Coal Commission. The chairman of this commission is John Hays Hammond, a millionaire engineer. The other members are Thomas R. Marshall, former Vice President, Clark Howell, the editor of the *Atlanta Constitution*, George Otis Smith of the Geological Survey, Edward T. Devine, former editor of the *Survey*, and Charles P. Neill, former United States Labor Commissioner. Hammond, Devine and Neill are Republicans. Marshall and Howell are Democrats. Hammond, Marshall and Howell are conservatives, Neill and Devine progressives. Apparently the commission has ben a unit in its findings, however warm the debates which may have taken place now and then behind closed doors.

In its first report the commission does not recommend public ownership or management, but does make clear the facts which compel an increasing number of conservative Americans to adopt belief in such a solution. There is a limited supply of anthracite, it is a necessity of health and of industry—almost of life itself in the northeastern states. The commission defines its status as not unlike that of transportation, telephone and public service corporations. The commission suggests government regulation like bank regulation. "There should be no secrets from the public in regard to mining costs, profits, salaries, wages or corporate relation."

Summarizing the first report of the commission *Christian Work* says:

> It takes the view that the guiding principle in the coal industry, as in banks, insurance companies and in railroads, should be no longer maximum profit to owners, but maximum service to the public. Accordingly, the commission recommends that whenever, through failure of operators and miners in the anthracite industry to agree upon the terms for employment, the suspension of mining operations threatens to cut off the supply of anthracite, the President should be authorized to take the operation of the mines, and the transportation, distribution and marketing of the product, with full power to determine the wages to be paid to mine workers, the prices at which the coal shall be sold and, subject to court review, the compensation to be paid to land and mine owners. The commission has devoted much attention to the cost of coal. Since 1903 the price of coal in two typical cities, Boston and Washington, has risen in the first case from $8.25 to $15 and in the second case

from $7.50 to $15.39. That rise is similar to the rise in the retail price of most commodities; but while the wholesale price of metals, for instance, reached its peak in 1917, of chemicals in 1918, of farm products in 1919, and of commodities in general in 1920, all with subsequent declines, usually large, the price of anthracite has continued steadily up. In Boston the dealer receives thirty-two cents in every dollar paid for coal; in St. Louis fifteen. The part going to the mine varies from forty-five cents in Boston to sixty-one cents in Philadelphia. The freight charges consume thirty cents of the Chicago purchaser's dollar and sixteen cents of the Philadelphian's. The commission especially recommends that there should be a study of the dealer's profits and of the fairness of the freight charges. It implies that both might be reduced. Where the miners avail themselves of the opportunity to work the year round their incomes, for a family of five, average from $1,500 to $2,000, according to the commission's findings. Some miners' families exceed this income; many fell below it. The operators estimate the average miner's income at $1,706. The members of the Mine Workers' committee think the commission has put the average too high. They say it runs from $1,100 to $1,500. Although our population has increased about fifteen per cent the last ten years, the production of anthracite has not materially increased since 1913. The mines did, however, produce about fifty per cent more in 1920 than in 1900, although they employed approximately the same number of mine workers. That fact would indicate that the industry was over-developed and over-manned in 1900, much as the bituminous coal industry is now. In order to avert strikes the commission recommends that a continuing umpire should sit with the Conciliation Board at all its meetings without a vote; that the whole agreement between the operators and mine workers should be restated in terms of to-day on account of the changes in the industry since 1903; that the agreement should provide for penalties for its breach by either party; that the expiration of the contract in the anthracite region should not coincide with the expiration of the agreement in the bituminous region; that it should run for a definite period of time with the proviso that it shall be deemed to be renewed for a like period, except as to provisions concerning which either party gives notice to the other at least ninety days before the renewal date. Then the commission recommends, if the two parties can not agree, they shall report that fact to the President, who will order an investigation and a public report upon the controversy before the date for the renewal of the contract.

In the supplemental report the principal recommendation is that the President of the United States shall have power by law to prevent strikes. Delays in the consideration of disputes under the agreement now existing between operators and miners is the great handicap to its satisfactory working. It condemns the twelve hour day. It argues strongly against misleading, irritating statements issued by both sides.

It again points out the special nature of the anthracite industry: "Anthracite coal is the chief domestic necessity for that part of the country that has at the same time a most rigorous climate and the greatest bulk and density of population. Failure of the winter's supply of anthracite is a national disaster; any imminent prospect of such failure arouses fear to the point of panic. The public is unwilling to tolerate having a product upon which its very life depends made the plaything of militant group action."

The commission urges the operators to organize along lines similar to the United Mine Workers, "so that they may have an organization functioning all the year round instead of one that springs into existence when a new agreement is to be negotiated."

It advises the unions to become positive factors as well as negative, take on themselves more responsibility for the general welfare, and prevent outlaw strikes.

An encouraging feature is the statement that relations in the anthracite industry proceed from day to day in a much greater spirit of mutual accommodation than the public utterances of the union and of the operators would lead one to expect, and the investigators consider that the most constructive way of improving these relations will be to find those situations and methods of procedure that are best and those individuals that are doing the most to promote good relationships.

The last source of friction discussed in the report is the administration of labor relations. It is pointed out that each of the three parties to the agreement, the operator, the union and the public, has a definite share of responsibility in the administration of relations and that the way in which these administrative responsibilities are discharged makes for friction or the absence of friction.

Prior to 1913, the report says, the greater bargaining strength was on the operators' side, strikes prior to that date having been the endeavor of the union to establish itself. The strength of the union between 1903 and 1922 increased. The conditions which preceded 1903 had so far reversed themselves that the miners' organization was in a position where it was frequently able to dictate terms to many individual operators and the operators' organization was less effective in daily bargaining than the union. Such a collective bargaining agreement as exists in the anthracite industry can not be maintained by police or statutory power, but can be maintained only by the sense of responsibility and approval in each party to the agreement backed on either side by an organization powerful and effective.

The duty of the Church in this matter is not stated by the commission, but is obvious. It is first of all the duty of being informed, of reading these reports with some care, of knowing what is involved. It is, second, the duty of not taking sides but of insisting on an equal opportunity for all men, the cooperative nature of industry and the fundamental fact of the general welfare. It is, third, to rebuke wrong wherever it exists. It is, above all, to hold up clearly those ideals of love to God and love to man which Christ proclaimed and to preach with power the Golden Rule.

The commission now has been forced by stern necessity into a new role. Essentially a fact finding commission, it has been changed for the time being into a Board of Mediation. If it succeeds in bringing operators and miners together and in preventing a strike in the anthracite industry it will have tided the country over a crisis and laid the foundation for work which is designed to end strikes.

Open Letters to Employers and to Labor

THE Industrial Christian Fellowship, which numbers among its leaders some of the foremost prelates of the Church of England, publishes in tract form an open letter to employers and a similar communication to labor by Mr. A. Herbert Gray. The two documents are of much interest to American industrial leaders; excerpts from them, therefore, are here reproduced.

From the letter to employers:

"You repeatedly say—publicly in measured words, and privately in other words—that the real obstacle to progress is the unreasonable attitude of the workers. Their demands for wages are said to be extortionate. Their willingness to strike on any small provocation is pronounced fatal to settled business. You say they are both suspicious and unreliable; you give the country the impression that you believe them to be greedy, thriftless, ignorant, and selfish; your cry is that they should abandon strikes, settle down to hard work, and let us all get busy making up the wastage of the war.

"But have you sincerely tried to understand what lies behind this almost universal willingness to strike?

"I suggest that it would be worth your while to sit back and really study this titanic force that confronts you. It is essentially an undying force. Not till the spirit of man is finally broken (a thing unthinkable) will he cease to seek a fuller life for himself. You sought it and found it, and should therefore be able to sympathize.

"The essential trouble is that under the present system only the few can find that fulness of life. A few become employers and managers: a few direct and control, and have scope for initiative: a few find their opportunities equal to their abilities; but for the great majority none of these things are true.

"And it is the finer elements in our humanity which make the men revolt. You would revolt in their circumstances. If only you would believe that, a new day would begin to dawn at once.

"You are deeply disappointed that, though you think you have done much for your men, they are not more grateful, and do not alter their attitude. You have really tried to give good wages—at least some of you have; you have suggested schemes of profit-sharing; you have built recreation rooms; you have employed welfare workers; you have started magazines; you have tried to work up a sort of *esprit de corps*. And things are not much better. No wonder you are tempted to strong language. But you have not gone down deep enough.

"It is true that our workers want a higher standard of material comfort. And they do not believe you when you say it is economically impossible, for they know that the productive capacity of the nation is not nearly fully organized. Further, they are rather suspicious of rapid production just now, because it seems to glut the markets and so to decrease employment. But their entirely defensible craving for a higher standard of comfort is not the heart of this matter. They want a system within which there shall be real scope for their full humanity. They want a real share of control. They want responsible places within the industrial world—industrial citizenship, as they call it. And they will always want it till they get it. . . .

"Would it not be the finest possible use you could make of your power and the position you have won to use them in taking the lead in thinking out and then working out a quite different system; to aim at a system which would give all men at least a share of control and a responsible interest in the whole concern; to help the workers to become fit for control if they are not now fit; to consent for your part to stand in with the men simply as partners; to use your great gifts in overcoming the tremendous difficulties of starting and working such a system?"

From the letter to labor:

"A party that hopes to make a new world must have an ideal for the whole of society. It is quite fatal to it to have merely a class outlook. The severest judgment that can be passed upon many bygone governments is that they legislated deliberately only for one class. But there is real danger that the Labor Movement may imitate that fatal mistake. Your leaders disavow any such purpose, but in the rank-and-file of your movement there remains a great deal of class feeling and even some class hatred. Your best friends are constrained to pray first and foremost that you may be purged of that poison. . . .

"Further, why alienate people unnecessarily? Why use language that suggests a belief in violent and destructive revolution? You are convinced, as I believe rightly, that your movement is aiming at making the good life possible for all; but in a country such as this you can only succeed by persuading the majority of all its citizens to agree with you; only thus can a permanent transformation of society be achieved peaceably. . . .

"The Press repeats the wilder utterances of irresponsible orators, and the middle classes do not realize the difference between these and the real policy of Labor; you can not expect them to do so unless you take more pains to inform them—you can not expect any gulf to be bridged from one side only.

"Then you are often very eloquent about the mistakes of Christians, and no doubt with much justice. Why, then, do you imitate the worst of our mistakes? We have allowed small matters to divide us up into sects and rival bodies so that we are fatally weakened for our real business. But you are sectarians also. You allow personalities to embitter your common life, and you have fallen apart into rival sections, with the result that you are terribly weakened in practical matters. . . .

"Lastly, can you not purge your movement of the suspicion of mere materialism? I know very well how deep and sincere is the spiritual passion in the hearts of many of your best men. I know how truly moral ideals inspire thousands of the rank-and-file of your movement. I know it is only a slander when the movement as a whole is labeled materialistic. But something else is true also. In many of your meetings wild talk is left unchallenged in which the

moral and religious instincts of ordinary people are outraged. . . .

"The instinct of our nation is such that no movement will ever succeed in Britain that is not based upon the acknowledgment of God, and of those eternal moral principles which are embodied in Christianity. Our churches may have failed, but men know that Christ was right. If you are ever to overthrow the strongholds of mammon and militarism, you will need to draw upon the eternal wells of inspiration and strength which were opened for the world by him. . . If you do not use force, you must needs rely on moral power. And moral power comes only to those who rely on God."

What Labor Thinks of the Church

THE last issue of the *Homiletic Review* publishes an interesting symposium on the attitude of Labor to the Church. Through the courtesy of the *Homiletic Review* we publish a few of these interesting comments.

C. F. Stoney, former editor of the *Intra-Mountain Worker* (Salt Lake City), writes:

I believe the general attitude of labor toward the Church to be antagonistic.

I would say that the Church caters to the business men and employers and disregards the cause of the toiling masses. The labor leader who said that he didn't think much of the Church, because the Church didn't think much of the workers, had good grounds for the statement. . . . There is only one way that the Church can prove its sincere interest in the workingman, and that is to take up the cause of the workingman, which is a demand for justice. . . . As to the effect on labor of the Interchurch Report on the Steel Strike, and the Federal Council of Churches' attitude on the open shop and the coal strike, they are regarded as mere incidents. The workers have come to feel that big business controls the Church as it does everything else; and they feel that these are incidents in the general program to keep the working class in a condition through which their masters can the more readily handle them. . . . The men who occupy the pulpits of to-day are the representatives of the business world. They will tell me that it is right that I be a good servant and obey my master; that there are poor and rich in the world; and that it is part of God's plan that there should be. The working man knows that he will not hear the doctrines of Christ taught; but instead, the doctrines of commercialism, backed by militarism and imperialism, clothed in the robes of "citizenship," from the business man's point of view. As his mind reflects along these lines, and the conditions multiply before him, he may be heard to say: "To hell with the Church and all religion! They have nothing for me, only slavery."

Special interest attaches to the letter from Albert F. Coyle, editor of the Brotherhood of Locomotive Engineers' *Journal*, who writes:

This matter is very much upon my heart, since I at one time intended to enter the ministry, and even now hold a B. D. degree from the Yale Divinity School. I mention this so that you can appreciate that what I have to say comes out of an eager sympathy for what the Church is trying to do, and a very genuine desire that it will remain true to the social ideals of its great Founder. Frankly I believe that the general attitude of labor toward the Church is one of suspicion and distrust. . . .I question whether this attitude is warranted, but it is nevertheless a fact. Why? I think it is largely due to lack of contact, to a failure on the part of both the Church and labor to understand the other's aspirations and ideals.

You ask, What can the Church do to prove its sincere interest in the workingman? Just the same things that you would do if you wanted to prove to an individual worker that you were his genuine friend. You would evidence a vital interest in his problems, you would champion his cause in so far as it was right, and you would speak out frankly to correct it in case it were wrong. With a few brilliant exceptions, the Church has done nothing of the sort. It has satisfied itself by adopting a social creed, and then sitting back and letting things go on just as before.

The Interchurch *Report on the Steel Strike*, and the attitude of the Federal Council of Churches on the open shop and the coal strike, the bishops' program of the Catholic Church, and the fearless utterances of such men as Father John A. Ryan and Rabbi Stephen S. Wise are effective in demonstrating that certain great leaders of the Church are sincerely concerned with the lot of the workingman. I have mentioned this fact to countless labor leaders, and the invariable response has been, "Yes, it is all right on paper, but what are those fellows doing for us in this city?" I realize that such a reply is unjustly shortsighted, but what else can you expect of a man whose only contact, for instance, with the Church which Bishop McConnell represents is through a narrow-visioned clergyman who exhibited none of the Bishop's deep social sympathy and zeal for industrial justice? . . . I am a member of the Methodist Episcopal Church.

Writes John P. Frey, editor of the *International Molders' Journal:*

Even to-day many clergymen feel that their duty toward wage-earners has been performed when they state that the industrial problem can not be solved until employers are more influenced by the spirit of the Carpenter of Nazareth. Such a general statement is much worse than nothing to the intelligent wage-earner, who knows that when there is a specific evil it should be exposed and attacked.

Several correspondents feel that ministers as a class are unfitted by their training and environment to reach the working class. For example, H. Arends, editor of the *Labor Journal*, writes:

In general the minister is raised and educated in another atmosphere than the workingman, few have really worked and gone through the sufferings and hardships workers have to contend with from the cradle. If they have been brought up in a working-man's home the very fact that they want to become ministers shows they are looking forward to something soft. If they have the right principles at the start and make up their minds to follow the true teachings of Christ closely, they have to be exceedingly strong of character. If they are, they will become a failure as ministers. A minister has to cater to the dominating element in his locality in order to make a living. A minister can not teach true Christianity; if he does he loses his job. It is hard for a minister, after spending all the time to become one, to do something else. Christ associated with the lowly, the people who worked; a minister under the present church system can not do it; the few who do it are severely criticised by their brother ministers and by their congregations.

The editor of the *Labor Herald*, John C. Saylor, tells us:

We find many of the ministers preaching high up in the clouds, but whose influence is not used in bringing about a closer relationship between the Church and labor. If they are having a new church built, or a new addition, or a parsonage, they display no interest whatsoever in the workers who do the work beyond displaying an evident desire to have the work done as cheaply as possible, and usually by some contractor who pays his men lower than the union scale, or some contractor who is fighting the trade union movement.

Warren E. Stone, grand chief of the Brotherhood of Locomotive Engineers, writes:

The criticisms which you quote seem to be in the main justified. There are, of course, exceptional churches where such criticisms do not apply. Labor has every confidence in such men as the late Bishop Charles D. Williams of the Episcopal Church, Bishop Francis J. McConnell of the Methodist Church, Dr. John A. Ryan of the Catholic Church, Dr. John Haynes Holmes of the Unitarian Church, Rabbi Stephen S. Wise of the Jewish Church, and other men of such caliber. Unfortunately for all concerned, the clergyman with whom the average workingman comes in contact, if he comes in contact with any at all, is not a representative of such broad-minded and great-hearted men as these.

Daniel J. Tobin, general president of the International Brotherhood of Teamsters, Chauffeurs, Stablemen and Helpers, and treasurer of the American Federation of Labor, affirms:

Any one who makes a statement that the Church in general is not friendly to labor, is either very ignorant or very much prejudiced against religion in general.

I say to you candidly that the Interchurch Report on the Steel Strike was, in my judgment, one of the most helpful documents that has been published in the last fifty years in bringing about a better understanding as to the cruelties and crimes perpetrated on the steel workers by the men who control enormous industries.

The Federal Council of Churches is doing splendid work. Their investigation of the coal strike was extremely helpful because, while they publish nothing that is not already known to the workers, their report and bulletin reaches the masses of those who are sometimes opposed to labor, many of whom are wealthy and inclined to be fair if they knew the facts. This report published by the Federal Council of Churches is reaching that class of citizens that need enlightenment on this all-important question which creates so much misunderstanding between labor and capital.

A Spiritual Appeal from the American Labor Movement

HAVING regard for the need of keeping constantly before the masses of our people the highest ideals of our labor movement and the requirement of our people of the complete fulness of life in all things, the Executive Council of the American Federation of Labor declares as follows:

The labor movement of America demands for all of our people the full benefit of the life-giving forces of our marvelous civilization through constantly increasing wages and improvement of working conditions and through a reasonable and proper reduction in the hours of work.

The labor movement of America demands for the wage earners and for all who serve usefully in any capacity, a sound and just economic basis for life and freedom in the fullest meaning of those terms.

The labor movement of America has ever had high regard for the development of the ethical and the spiritual in life, realizing the right of all humanity to partake freely of the great satisfaction that comes to enrich life as a result.

The labor movement of our country, recognizing the fact that all freedom and all higher development of life rest upon first providing assurance of the essentials of existence, has first demanded economic justice as a basis for all other things.

But the labor movement has always taught that the material is essential to something higher, and that the inspiration of our movement has its deepest springs in something above and beyond the material.

The labor movement strives for economic improvement with unrelenting zeal and fidelity because economic improvement is the first fundamental requisite; but it holds out to all mankind a flaming torch lighting the way to a greater fulness of life, to complete realization of the finer and nobler aspirations of the mind and soul.

The labor movement fixes as its goal nothing less than the complete richness of life, without limitation of any kind, the attainment of the complete human ideal, in all of its economic, ethical and spiritual implications.

Through the inspiration of our labor movement, the Sunday preceding Labor Day, which is the first Monday in September each year, has come into general national observance as Labor Sunday. On this day it is fitting to give thought to the aspirations of Labor and to find in what way the soul of Labor may give thought and expression to its longings.

Because of the aims and aspirations here set forth, we hold it fitting that all churches draw close to their altars the soul of Labor on the coming Labor Sunday, and that the men and women of labor everywhere make special effort to co-operate with the churches and to secure the co-operation of the churches with them, in order that there may be in the churches everywhere on that day a great unison of expression in behalf of a higher, nobler life from the masses of our people; and in order that there may be everywhere a consecration to the cause of human betterment, particularly in those things that lead to ethical and spiritual growth.

May Labor Sunday each year bring home to the masses of our people the great good that humanity may yet achieve, the lofty heights to which it may climb, the inspiration and the enrichment to be found in the great American labor movement which is the hope of the millions who toil.

We ask also that Labor Day, the great holiday of the toiling masses, dedicated to them and to their cause, be ennobled and enriched by an expression of the same spirit, the same high idealism and purpose, the same uplifting, inspiring search for the fulness of life and the same determination to achieve triumph over all ills and wrongs through our great movement in its ethical and spiritual aspects, as well as through its purely economic operations.—*From the American Federation of Labor.*

* * *

DO THE DAY'S WORK

Do the day's work. If it is to protect the rights of the weak, whoever objects, do it. If it be to help a powerful corporation better to serve the people, whatever the opposition, do that. Expect to be called a stand-patter, but don't be a stand-patter. Expect to be called a demagogue, but don't be a demagogue. Don't hesitate to be as revolutionary as science, or as reactionary as the multiplication table. Don't expect to build up the weak by pulling down the strong. Don't hurry to legislate. Give administration a chance to catch up with legislation.—*Calvin Coolidge.*

Cruising Around a Changing World

XXXIII The Romance and Tragedy of the Red Sea

John van Schaick, Jr.

THE voyage since we left Bombay Wednesday has been a continuation of the calm sea and the clear skies we have had most of the time since we left New York, now 22,000 miles behind us. The Arabian Sea, the Indian Ocean and the Gulf of Aden have all been kind to us. The temperature at noonday in these waters has been 84 degrees. The flying fish in schools have marked our progress. The dolphins have attended us. The Southern Cross and the North Star have watched over us. The sun by day and the moon by night have made the sea glorious. One of my friends said: "If I had a little sail boat, I should stay in these waters for months."

Now, on this last day of April in the year of our Lord 1923, we are steaming up the Red Sea for Suez. At two o'clock yesterday afternoon we came up with the bold headland of Aden and saw the town lying back on the neck of the peninsula. At sunset we sighted the lighthouse at the entrance of the Straits of Babelmandeb, and by eight o'clock were up with it and made our big turn northward. Before six this morning our room steward, who sailed these waters last year, came in and whispered that we were passing "The Twelve Apostles," rocky islets on the Arabian side, and I raised up enough to see them through the porthole and to see the sun burning his way up through the mist on the sky line.

An old Indian officer calls "The Twelve Apostles" "rocky islets of ill omen with small sandy coves and beaches and cruel iron-looking projections on which the spray goes flying heavenward."

There is a tragic past to the Red Sea. There is a world of romance about it. The straits through which we entered it are named "The Gate of Tears." Since man began to sail these waters they have had a bad reputation for heat. Ten years ago my brother wrote a description of one of his east-bound voyages: "We panted in the dining-room by day and at night lay out on the deck."

Last year the *Living Age* reprinted an article from the *Manchester Guardian* by Major Arthur W. Howlett in which he describes how the lives of invalids flicker out in these three or four days of the voyage home to England from India.

"It has happened," he says, "when there has been a following wind, that steamships have had to be turned around to sail in the face of the breeze in order to give the occupants air and a brief breathing spell, before resuming their voyage." And although the Red Sea is landlocked, he adds, "a mere thread of salt water between Asia and Africa," he has known unaccountable great seas to get up upon it so that "the miserable passengers besides being prostrated by the heat are seasick."

"To me it is inconceivable," he says, "how mortal man end ed its frightfulness in slow and often becalmed sailing ships devoid of fans and ice machines."

Back in the old days there were also pirates who swooped down on helpless ships and made their ca tives "walk the plank."

Much of this is strange language to us on the "Em press of France." The pirates have long since bee swept away. There are no storms. And the heat bearable. In fact I sit in a quiet corner of the galle of the smoking room as I write and I have but to ste out of the door to get a breeze so cool that it mak me wonder if it is cooling me off too fast for safety.

Something of the tragedy of these waters brought home to us by the death last night of Conn of Liverpool, a favorite dining-room steward wh quoted O. Henry to the passengers and sent his mone home to an old mother. He was sitting on the edg of the swimming tank for the crew forward "Little Buttons" climbed to his shoulder to div He made the plunge and Conner fell backward t the deck, fracturing his skull. He died at eleve o'clock last night. "Little Buttons" weeps all th time, because he loved Conner and because he think he himself was to blame. Conner went through th Great War safely. Once he was on a ship which wa torpedoed and sunk. Then on a perfectly safe cruis in a calm sea, at the hour of recreation, while showin kindness to a child, he met his death. Thanks t Father Ford, chaplain in the army all through th war, and one of the most brilliant and helpful preache on board, we have taken up a generous contributio for Conner's mother.

They buried Conner at sea this afternoon, hi mates attending, Father Ford officiating, passenger hanging over the rails up above. The officer on th bridge lifted his cap. The great engine stopped, an in an instant he was gone. It made a deep impressio on everybody. Yesterday at lunch he was on duty well and strong. Now he lies on the bottom of th Red Sea.

We have been reading the lines of Henry Newbolt

> "He's there with green seas rocking him,
> For a thousand miles round;
> He's there alone with dumb things mocking him,
> And we're homeward bound.
>
> "It's a long lone watch that he's a keepin' there,
> And a dead cold night that lags a creepin' there
> While the months and years roll over him
> And the great ships roll by."

But the chief steward says: "It's what he woul have wanted, sir. No sailor man wants to be buried ashore. And he'd be the happiest fellow ever to know that his old mother had 400 pounds and was beyon all worry for life."

The Red Sea was not of course to blame for th accident. In fact it happened while we still were i the Gulf of Aden. It gives force to the words o Howlett: "The whole steamer track of the Red Se is one long grave. Were it possible to erect memorial to them, one would see the long line of gray stone standing up above the solemn waters, mile after mil

to the horizon, the witness of those who had given their lives for India."

The Red Sea is 1,200 miles long, from 130 to 250 miles wide. The name, it is said, comes from the red soil of the bottom, which, when stirred up, gives a red color to the water. To us it is a blue and green sea. At the northern end the Red Sea divides into two arms, one called the Gulf of Akaba and the other the Gulf of Suez. Between them is the Peninsula of Sinai. On one side of the Red Sea is Asia and on the other side Africa. To the eastward when we see land it belongs to Arabia—either Aden, the British possession, or Yemen, or El Hedjaz, Holy Arabia, the little strip of the peninsula containing Mecca and Medina. To the westward the land is French Somaliland, Abyssinia, Nubia and Egypt proper.

All along the way of our cruise we have heard about the pilgrimages of devout Mohammedans to Mecca. They come from all over the Moslem world. The income of the country is largely what they spend. They face sunstroke, cholera, plague, shipwreck, to make this pilgrimage. If they die, they die happy, sure of Paradise. If they get back home, they forever bear the title of Pilgrim (*Hadji*) and are heroes among their fellows. At Jeddah, which we are now passing, the seaport of Mecca, there is a motley population made up of the remnants of a thousand pilgrimages, people who had money enough to get there, but not enough to get home. Among them are Javanese, Filipinos, Malays, representatives of a dozen Indian races, Kurds, Turks, Egyptians, Sudanese, Abyssinians, Senegalese, tribesmen from the Sahara—and a host of others.

Outside the northern gate of Jeddah is the grave of Mother Eve. The Mohammedans have a story that Noah landed on the beach at Jeddah after the flood. Walking along the shore with his three sons, they came upon a depression in the sand shaped like a human form. Asked by Ham what it was, Noah is said to have replied: "That is the grave of your great-grandmother, Eve." A wall was at once built around the grave and a mosque erected inside, where thousands worship every year.

In the "Landmark," Lowell Thomas, who tells this story, writes of a pilgrimage to this "Tomb of Mother Eve," and says:

"They believe Eve to have been three hundred feet long. Just think how the rest of us have degenerated." We ought to add that Mr. Thomas also tells us that educated Mohammedans laugh at the story just as we laugh good-naturedly at some of our own stories, without any catastrophe happening either to religion or morals.

Much more historic are the traditions of Moses and the children of Israel. They unquestionably were in Egypt. They unquestionably were oppressed. They unquestionably escaped.

As to their passing through the Red Sea, with waters heaped up on either side by Divine Power, opinions differ. Some think that the whole story is legendary. Others consider it true in every detail. Still others rationalize it by asserting that to-day strong winds sometimes operate to blow back the sea from the upper end where they had to cross, laying bare a beach usually covered by water.

Whatever our opinion or lack of opinion, it is an impressive thing to realize that we are passing day by day through waters which lap such historic shores, and within sight of Mt. Sinai. Somewhere on our journey we must cross the routes between Asia and Africa of all the generations from Joseph and his brethren, and Moses and his people, down to Allenby. Certain it is that twenty times twenty generations look down on us.

* *

It is our last day on the Red Sea. The water in the tubs this morning was a bit cold for the first time in weeks. The cool breeze still cheers us.

On the bulletin board the Captain, at the suggestion of Professor Baxter, ordered the following notice posted: "About 3.30 p. m. to-day, Mount Sinai will be abeam on the starboard side at a distance of about thirty-eight miles. The mountain is only visible from a small area on account of being surrounded by higher mountains. The ship's whistle will be blown as Sinai is observed."

Half an hour ago the whistle blew and we have been out watching the tops of two little peaks—lying behind the higher mountains near by—which bear the name associated with so much religious history.

"A crow flying over that country," said a civil engineer, "would have to carry his rations on his back. A man would soon die if put ashore here." It is like some of our Arizona, Utah and New Mexico country at home—jagged, pinnacled, many-colored, rocky mountains destitute of tree or bush, but lovely rising from the sea in the afternoon light. "I took a motor trip," said my engineer, "up the Colorado and Virgin Rivers and saw mountains exactly like these."

* *

Seldom have I seen as large a geography and Bible study class as that which assembled when the whistle blew. Up from distant staterooms, up from card tables and chess boards, up from writing rooms and deck chairs, up from Ohio Societies and D. A. R. meetings, and Rotary Clubs and B. P. O. E. and Moose and all the rest of our peaceful Main Street, the passengers poured to line the decks on the starboard, or eastern, side of the ship.

Slow set and fast set, if we really have any, young set and old set, aristocrats and democrats, orthodox and heterodox, alike pushed up to the rail and looked with all their eyes. I believe Moses an interesting subject. I am inclined to think he will continue to draw as a sermon topic.

But led as we are by clergy of many faiths, we still fall into confusion. That even happens at times ashore. One, not a clergyman, insisted that we go to the port or African side of the ship and find Sinai among the Nubian Hills, on the theory that the Holy Land lay over there somewhere, and that Sinai was a part of it. Everybody clamored for definite information as to which peak was Sinai.

The wise and prudent virgins had been to the chart room, examined the map, looked through the telescope, made drawings and knew where to look. The 800 foolish ones had not. Their lamps were empty. Time was passing. Sinai was to be visible only fifteen minutes. They were losing it.

A gentleman from New York who had been in to

Sinai ten years ago pointed out one mountain mass. A gentleman just down from the chart room pointed out two little distant peaks seen just over the tops of other ridges as Sinai. A third said that any and all were Sinai.

The Bible class soon began to break up—the cardroom people seeking their interrupted games. Then I brought up the sober and trustworthy and conservative Britannica, far above suspicion of irregularity or heresy, not given to radicalism or vagaries, and after a little group of us had read it aloud we decided that practically everybody was right:

"The Pentateuchal writers themselves are not at one even about the name of the mountain."

"The Eloist and Deuteronomic writers say Horeb, the Jahvist and Priestly Code writers, Sinai."

That was a body blow for some of us, but we went on:

"The authors of the Pentateuch lived long after Moses, never saw Sinai, had no topographical details to fall back upon. All that can be taken as historical is that after leaving Goshen the Hebrews abode for some time near a mountain named Sinai or Horeb, and that this mountain or range of mountains was held to be sacred as the abode of Deity."

"That is all right," said the rector. "That is all any of us need claim or ought to claim. It doesn't affect the sublimity of the law."

Then as to the exact location:

"Some," said our authority, "put it to the eastward of the Sinai peninsula across the gulf of Akaba."

That theory was not popular, for it meant that we were not seeing it.

"Others take a mountain mass in the southern part of the Sinai peninsula which bears the name Mt. Moses, and have settled on Mt. Catherine, the highest point in that mountain mass, as the mountain of the law. Still others take different points in the same mountain mass."

In spite of detailed account of monasteries built from time immemorial on these mountain peaks, and sacred steps cut up their sides, this theory did not please us, for we were well up the coast.

Then we struck our authority:

"Still others take Serbal or a more northerly mountain range."

That was the theory for us. That is what we were looking at.

We let ourselves go under the influence of the majestic view at that point. Somewhere over that way the Hebrews had gone. Cowed and broken in spirit, half free, half slave, they had followed a great leader until he had tested them, tried them, trained them, and took them to the Promised Land.

But he hadn't gone himself.

We went on later and read the formidable list of men who have written books on this subject, of the scholars who have toiled for years and given the weight of their names to this theory or that about the location of Sinai, to the steady attempt of men in the universities of Germany, England, France and the United States to find out the facts.

There were few of us who felt like sneering at scholarship, or deriding investigation, or attacking men giving their lives to finding out. Rather, as we saw the majestic mountains slowly sink below the horizon, there came to us a dim realization of the great truth so reverently stated by the scientist Agassiz when he said, "We are thinking God's thoughts after Him."

Is it conceivable that the paralyzing theory can dominate much longer anywhere that God could be angry with His children for trying to find out the facts?

The Red Sea, off Mt. Sinai, April 30, 1923.

Vest Pocket Lay Sermons

XXXVI Ave et Vale

Agricola

(Editorial Note: Readers of the *Leader* will be interested to know that Agricola is Judge Roger S. Galer, president of the Universalist General Convention. We hope to have the series resumed later.)

IT is time for these Vest Pocket essays to come to an end. For three-quarters of a year they have been my constant companions. With them I have toiled, dreamed, wept, rejoiced. Close up the book and bid the vision depart.

It has been a labor of joy and love. Many whom I have never seen I now count as friends, the people who have been following these sermonettes with some degree of regularity. Young, old, happy, unfortunate, they march before me in imagination in these vanishing hours. We have been comrades along the dusty highway. If they have found some refreshment, if the rain and the dew have moistened their parched lips in ever so small a degree, the journey has not been in vain. To all I now say *Ave et Vale.*

The invisible friends of whom I have been speaking have entered greatly into these productions. Their personalities, unconsciously to them, have been incarnated in sentiments, images, ideals. They have looked over my shoulder as I wrote, or peered into my face with mute but inquiring eyes.

Strange how we are moved and guided by people we have never seen, and never shall see in the flesh! To a large extent they mold and determine our acts. Men are not masters of themselves. They move in a sea of spirits, surrounded by a cloud of witnesses.

Out of infinite spaces, from big Antares, from remotest history, come a multitude of invisible but mighty influences, voices that move and thrill, memories that burn or bless, dreams that cheer or sadden. We are made and remade, by "winds from unsunned spaces blown," by love that is near, and duty that "bids nor sit nor stand, but go."

Happy, harmless fable lands through which we have been wandering! No fixed chart has impeded our footsteps. We have strolled at will through pleasant ways of men and the deep thoughts of God.

Wherever timely event or vagrant fancy summoned we have directed our course, striving to learn

something useful from nature, from history, and from great souls.

The mists gather, the shadows dissolve like the memories of a dream. I take leave of friends, visible and invisible, with a smile and a tear.

* * *

THE PARABLES OF SAFED THE SAGE

The Parable of the Snow Plow

THERE came unto me a man who besought me that I would give unto him my endorsement of his brand new Philanthropy, and incidentally that I would make a Financial Contribution toward its Running Expenses. And I inquired of him, saying, What is the purpose of this Organization and how far is its work a Benefit, and to what extent doth it attempt to Duplicate the effort of other Organizations?

And his answers were Not Satisfactory. For it seemed to me that Society needed his organization about as much as a Goat needeth a second-hand Side-Saddle.

And I inquired, What is the History of this Organization?

And he said, The name of this Organization hath been changed. It came into existence in the Dark Days of the World War. It was then known as the Society for the Care of Deserted War Brides. And it seemed unto those of us who ministered so faithfully through the Organization that its Noble Work was not done; therefore have we Reorganized for our present Worthy Object, which is the re-manufacture of Broken Down Fords into Baby Carriages for the Childless Rich.

And I said, It would seem to me that the present Worthy Object of this Organization is to provide Salaries for the Office Force of the late lamented Society for the Care of Deserted War Brides, it being itself a bride of that description.

And he was grieved.

And I said, Hearken. It is said among the men who manage Railways that Any one from the General Superintendent down to a Section Boss can order out a Snow-plow. but that not even the President of the Road hath authority to order it out of commission.

And he said, I fail to see the application.

And I said, It is far easier to Create new organizations than it is to bury those that by their death ought to Glorify God. A man need not be a railway man to see that it ought to be easy to order out the Snow-plow, for the conditions that call for it are Local and Immediate. Nor is it difficult to see that not many men in the employ of any Railway are wise enough to know when the last Snow-Storm of the winter hath Passed. But every man doth know that there cometh a time when the Snow-plow is an Obstruction to Traffick, and it ought to be sent to the Shed. Even so is it with Organizations. Yet do those in charge of Organizations lament their Demise, and find many Excuses why an Organization devised for One Good Cause should be remodeled to fit another, and to continue to pay Salaries unto those who serve the Organization.

And he was grieved still further.

And I said, Far be it from me to grieve thee. Yet I speak forth the words of truth. In one block of a great city where I live are Forty-nine Organizations operating for the relief of Poverty which showeth no sign of being Relieved. There is one Organization to which I should like to Contribute, and that is a Society to Bury Superfluous Benevolent Organizations.

And he went away sorrowful.

* * *

PLUMB'S PANACEA FOR INDUSTRIAL ILLS*

The term industrial democracy is regarded as a misnomer by many orthodox economists, but it seems to have found a place in our socio-industrial vocabulary. It is used to mean almost anything from shop committees to syndicalism. In this case it means an interesting plan for industrial organization—the plan which the late Mr. Glenn Plumb suggested for railroad ownership and management and which he afterwards enlarged into a plan for all industry.

Although the book begins with an elaborate account of the growth of democracy and an involved analysis of the present economic order, and is concluded by a detailed explanation of how the plan would work in certain basic industries, there is just one chapter that is of particular value to the close student of industrial problems or of particular interest to the casual student. This is the chapter that describes the plan itself. The history is either commonplace or not altogether accurate, the economics is somewhat uncertain, the application does not alter the essential values of the plan. The plan's the thing.

Roughly stated, the plan is to classify industries as nationally owned industries, state or municipal industries, all other industries involving the exploitation of natural resources, and other industries. The first two classes are grouped together, as are the last two.

In the case of the first two there is to be no stock and no bonds, for they are to be financed by the government. Rates will be fixed by a commission, and wages will be determined by a board of directors. This board, on which labor, management, and public are to be equally represented, will be the governing body of the industry. Any surplus that occurs will be divided into two parts, one to be known as the corporate surplus, the other as the public surplus. The latter will be used for improvements and extensions. The former will be divided among laborers and managers on a basis of wages and salaries. If the surplus exceeds a given percentage, the rates will be reduced for the next year so as to absorb the difference.

In the case of the last two classes there will be capital stock, issued with par value equal to the money invested, and having the property of the industry as a basis of security. Holders of capital stock will be allowed to vote but not by proxy. Bonds will be issued, having a first lien on the property, bearing a lower rate of interest and entitling the owner to no share in the conduct of the business. Labor stock will also be issued, which will be non-transferable. A man will be given as much labor stock as would entitle him, were it capital stock, to a dividend equal in amount to the wages he receives. The surplus will be divided as in the other plan, except that the corporate surplus will be used in any way that the voters determine. A public board will have general supervision.

This is the plan which Mr. Plumb claims will spur workers to greater efficiency and will at the same time bring peace in industry. That it would accomplish all this is far from sure. It appears that there would be some of the same conflicts that occur to-day. But the fact remains that here is a concrete plan, a plan that has the endorsement of some of the best-known labor leaders in the country. It is the plan which several hundred thousand laborers, according to their representatives, wish tried out. An such it is entitled to the serious consideration of every worker for industrial peace.

G. H.

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*"Industrial Democracy," Glenn Plumb and W. E. Roylance.

PLACE OF WOMEN IN INDUSTRY

The seven-hour day for men and five days' work the week for women announced from Cincinnati comes from Arthur Nash, who is a very advanced humanitarian. He has spoken in New Haven. Formerly a clergyman, he got into the making of clothing and has been very successful, a condition which has enabled him to put into practise humane theories he has long held. He employs some 1,200 women. He is passionately in earnest in his belief that by sympathetic and co-operative efforts employer and workers can achieve success for both. His reasoning that women are distinctly different from men as economic factors, that only two per cent of women plan always to be industrial workers, the others looking toward a home, now or in the future, is a real contribution to the problem of mixed labor. It will not be congenial to women agitators who refuse any concessions, but it will strike great numbers as good sense, including well-to-dos whose interest is that everybody work as hard as they can and as long. Mr. Nash says, "It is preposterous to expect a woman in an industry to do these highly specialized jobs, working eight hours per day, and prepare herself for love, husband and family."

We all have a feeling that if the home is the basis of our civilization and on it substantial progress of the race is conditioned, as speakers are forever telling us, an economic system that regards women as so many additional units to be worked to capacity may be seriously wrong and eventually compel retracing our steps. It is this that many thoughtful persons mean in part, without knowing it, when they talk of a great reaction coming in the woman movement—something one hears more and more about. Women may take on education—perhaps with limitations, bounded by their interests—and vote, and some of them may hold office, they can exert growing influence and ever new doors are opened to them. It may prove, however, that the times have been too rapid—that the notion that nature and distinctions in sex are negligible in determining woman's place in the world leads far astray.

Every man has been startled by seeing how women—including the most highly educated and those supposed to be absorbed in specialized callings which until of late were regarded as foreign to their sex—throw over such concerns with contempt as nothing when home, children, sympathies, the emotions peculiar to their sex, call them.

Mr. Nash is only one, and he is undoubtedly an enthusiast. He may find that his theories run counter to modern business and his competitors can beat him. It is not unlikely—history has never credited unbroken success for people who confront the order of their age. Yet he may be doing a large thing. Mothers have always had the wind tempered to them by considerate men, and on studying women workers Mr. Nash finds that an astoundingly large number of his women are mothers or are destined to be. Hence his affirmative industrial policy to that end.—*New Haven Journal Courier.*

* * *

VICTORY OF THE SHORTER DAY

In the history of the labor movement in the United States the decade 1909-1919 stands out as a period of great change. An analysis of the census figures for employment covering this period shows, according to a report of the National Industrial Conference Board, that where in 1909 only 7.9 per cent of the wage earners in manufacturing industries had a forty-eight-hour week or less, by 1919 this figure had risen to 48.6 per cent. During this same period the percentage of workers on a schedule of sixty hours a week or more declined from 39.2 per cent to 12.1 per cent. In other words, the ten and twelve hour day has been rapidly giving place to the eight-hour day. In most industries it bids fair to become the standard. Industries in which most of the workers are still on a ten-hour shift or longer are comparatively few. The statistics for 1919 show the cottonseed oil and cake manufacture to take first place, with 91.8 per cent on the long schedule, followed by the blast furnaces with 86.4 per cent, the sugar refineries with 65.6 per cent, and the lumber industry with 59. 2 per cent. At the same time the steel works and rolling mil were reported to have 42.1 per cent of their workers on a sixty hour week or over.

The geographical distribution of the figures shows that th three Southern states of Missouri, Arkansas and Tennessee ar the most backward in giving up the ten and twelve hour day- the statistics, be it remembered, are for the year 1919—and tha the Western states have the highest proportion of workers on a eight-hour schedule or less. Massachusetts, New Hampshir New York, New Jersey and Delaware, in the order named, ar the only Eastern states in which more than half the worker are on the short schedule. In other words, of the great Easter manufacturing states Pennsylvania and Connecticut alone hav been slow to change. Illinois has followed the lead of New York although Indiana and Ohio, the other two big industrial state in the North, stand behind Pennsylvania.

So recent has been the industrial boom in the South that th figures for that section are not conclusive. No doubt as th industries organize and are developed there, the tendency towar shorter hours will make itself felt. The important thing, there fore, is the change in the older industrial regions—a change whic proceeded with especial rapidity after 1914. In New York, fo example, in 1914 only 12.9 per cent of the wage earners enjoye the forty-eight-hour week. In 1919 this figure had risen to 64. per cent. In Massachusetts the respective figures were 8.1 pe cent and 74.3 per cent; in New Hampshire, 5.7 per cent and 65. per cent, and in New Jersey, 7.6 per cent and 59. 5 per cent.

This movement has been in response not only to the efforts o the labor leaders and organizations, but to the public opinio of the country. Although it has been generally admitted tha different industries must be judged by different standards, an that a ten-hour day which in one line of work would be excessiv in another imposes no especial hardships, the prevailing senti ment has been in behalf of the eight-hour day. This is one o the principal reasons why the twelve-hour day in the steel in dustry has been the subject of so much attack. When the an nounced intention of the leaders in this industry to abolish thi schedule has been carried out, it will be another important land mark in the labor movement.—*New York Times.*

* * *

BECAUSE MEN ARE NOT STONES

The Rev. J. T. Sunderland, D. D., has added one mor to his list of constructive books—and to this last one he has give the title "Because Men Are Not Stones." Its point of view i wholly modern and it presents the co-operation of religion an science. Its argument is for a God in whom man can believ and for a God who satisfies man at his best. The titles given t the chapters are suggestive of the general argument of the book and are as follows: "The Soul's Cry for God," "The Highe Conception of God," "God and Life's Deep Experiences," "Go and Humon Sorrow," "God and Great Calamities," "God Wh Knows and Cares," and "Working with God." The "Fore word" of the book asks the profoundest question of these days "Does God know and does God care?" Dr. Sunderland take up the challenge of this question and the reason for his effort i in the title he gives his book, "Because we are men and no stones." Because we are men we must have an adequate Go and a working faith. A Godless world is impossible to th thinking man, and yet it is not enough to have just a God. Th real God must be adequate, intimate, companionable and c operative. The fine feature of the book is that while the autho traces the various searchings after God and presents the variou answers given by earnest souls, he reveals that to him God real and that this book is his own experience in his search f God. All the way through the the book is an affirmation of faith that has been tested by personal acquaintance with joy ar sorrow, doubt and belief, men wise and men ignorant, natu and human nature. The book is especially welcome at th time when ideas are extreme and when true liberalism is in conte with aggressive fundamentalism.

L. S. McCollester.

Home and Children

IN THE SHOP OF NAZARETH

In the shop of Nazareth
Pungent cedar haunts the breath.
'Tis a low Eastern room,
Windowless, touched with gloom.
Workman's bench and simple tools
Line the walls. Chests and stools,
Yoke of ox and shaft of plow,
Finished by the carpenter,
Lie about the pavement now.
In the room the craftsman stands,
Stands and reaches out his hands.
Let the shadows veil his face
If you must, and dimly trace
His workman's tunic, girt with bands
At his waist. But his hands—
Let the light play on them;
Paint with passion and with care
Every old scar showing there
Where a tool slipped and hurt.
Show each callous; be alert
For each deep line of toil.
Show the soil
Of the pitch; and the strength
Grip of helve gives at length.
When night comes and I turn
From my shop where I earn
Daily bread, let me see
Those hard hands; know that he
Shared my lot, every bit:
Was a man, every whit.
Could I fear such a hand
Stretched toward me? Misunderstand
Or mistrust? Doubt that he
Meets me with full sympathy?
Carpenter! Hard like thine
Is this hand—this of mine:
I reach out, gripping thee,
Son of man, close to me,
Close and fast, fearlessly.

Arthur Pierce Vaughan.

* * *

TRUE STORY OF AN OLD SOUP TUREEN

IN the china closet of a lovely home at Chevy Chase, which is close to the beautiful city of Washington, there is a big, old-fashioned soup tureen that has a joyful story of its own. To e sure, every dish behind the wide glass doors in hat china closet has a story. Some of the stories elong to the time of the American Revolution; all f the dishes are precious, but the big soup tureen is the nly dish in the choice collection that ever held a de-ghtful family secret.

It was the custom in the long ago to serve soup t the table. It was brought from the kitchen in a ig, covered, oval soup tureen and was dished out with ladle. Sometimes the ladle was of silver, sometimes f china. In the edge of the tureen cover was an open-ıg for the handle of the ladle, so that the cover could e replaced on the tureen even though the ladle re-ıained in the dish.

Now, it happened that this old-time tureen had ppeared on the dinner table on many and many n occasion when distinguished guests were present, ecause one of the first grandfathers of this family vas Lord Baltimore of Maryland, whose portrait was and is on their dining-room wall. Charles Carroll of Carrollton was a later grandfather of the family, and so you may know that they were fine folk. There was a certain dignity about their very soup tureen. In the long ago the big tureen was obliged at a children's party to keep a secret for a little while.

Andrew Johnson was President of the United States at the time, and the children to whom soup was served from the big tureen used to play with the White House children, who were the grandchildred of the President of the United States, and who once laughed over this very story.

A time came when there was much merriment and laughter in the family that owned the tureen because it was little Mollie's birthday. All that day her brothers and sisters kept saying, "You just wait till dinner time! You just wait till dinner time!"

Mollie naturally had to wait, and while she waited she tried and tried to guess what the secret could be that made all the family smile and smile and smile. Long before dinner time she had received enough gifts for the birthday of a princess. Only one gift was lacking to make her happiness complete, but Mollie was too polite to speak of it that day. She had said so much about her heart's longing in days gone by that she felt hopeless about it anyway. Even Santa Claus had failed her at Christmas time.

But on her birthday Mollie soon forgot everything except the joy of the occasion, and all day long she tried and tried to guess the dinner secret. When her mother said, "Well, Mollie, what soup do you wish us to have for dinner?" Mollie answered, "Oh, let us go without soup; soup takes too much time to serve and eat. Besides, if you please," she added, "I do not like soup!"

At that her brothers gave rather a soft war-whoop and turned a somersault, and her sisters laughed with their hands over their mouths.

At dinner time two or three little guests arrived to share the fun. Their eyes were shining, and they smiled and smiled and smiled. They also asked Mollie to name her favorite soup and advised her to "just wait and see."

Finally the family gathered in the dining room, which was lighted with tall wax candles. The old mahogany table was set with the best china and the sparkling glass goblets that were used only on great occasions. Father, mother and the children took their places; father said grace, and then the maid brought in the soup. She placed the tureen in front of Mollie's older sister.

"I am to serve the soup to-night!" the sister announced and gazed rather anxiously into the opening intended for the handle of the ladle. It was a surprising announcement, for no child in that family had ever served the soup before.

"Don't let the soup get cold," the small brother advised her, and then all the children giggled.

"I shall serve Mollie before any one else," the sister announced, "because it is her birth-day and her favorite soup. I think I shall have to stand up to do it."

The children laughed aloud at that.

"Be careful," the smiling mother cautioned her; "we mustn't let the soup break any dishes."

Just then Mollie's sister lifted the cover and out scrambled a clumsy, loving, soft, brown-and-white puppy, with a wide pink ribbon round his neck. Tied to the ribbon was a card on which was written, "For Mollie from the Family."

That puppy was exactly what Mollie had wanted all her life. She said when she cuddled the wiggly treasure with the silky ears and soft paddy paws, "That was the best soup that ever came to the table in the dear old tureen—and I guess Lord Baltimore himself would have been surprised and glad!"

So far as the old tureen is concerned that is the end of this true story.—*Frances Margaret Fox, in Youth's Companion.*

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COURTESY AS A FINE ART

Some curiously exaggerated notions of courtesy were attributed to the Papuans in a paper by Mr. J. H. P. Murray, Lieutenant Governor of Papua, read at a meeting in London this week of the Royal Colonial Institute.

The Papuans are condemned off-hand as liars by those who do not like them, and doubtless lying is a common and not unnatural characteristic of subject races, Mr. Murray said. Such people were more or less at the mercy of their masters, and therefore tried to keep them in a good temper by saying what they thought would please them. Thus a Papuan would sometimes plead guilty to a charge of which he was quite innocent, merely because he thought that the judge or magistrate would like him to do so.

"Perhaps," the speaker proceeded, "related to the weakness which induces them to lie in order to humor the European is the courtesy which they often display on the most unexpected occasions. You may tell the same story two or three times to a Papuan, but he will laugh just as heartily or express just the same astonishment the last time as the first. No hint will escape him that he has heard the story before. And even in the crimes which he not infrequently commits—mostly crimes of violence—he is not always forgetful of the rules of politeness.

" 'He wanted me to carry him across the water,' said a prisoner who was charged with murdering another native whom he had found and done to death on the bank of a river, 'but he looked very heavy. Of course, I could not be so rude as to refuse to carry him, so I thought that the best way out of the difficulty was to kill him.' "

Courteous, too, was the explanation given by some natives of the mountains inland of Rigo who were charged with attacking a police patrol. "We had never seen policemen before," they said, "and we did not know what they were. If we had thought for a moment," they added, "that you attached any importance to these persons we certainly would not have thrown spears at them, but we did not think they were any good."

"I remember two policemen who had been sentenced to death for murder, and who were to be taken by the Merrie England, the Government steamer, to Port Moresby—as they believed, to be hanged. When the Merrie England was about to start it was found that they were not on board, but in response to much shouting and whistling they at last arrived, in a state of breathless agitation, and full of apologies—they had quite forgotten, they said, that they were to be hanged at Port Moresby, or they would never have thought of going so far away from the steamer.

"The Papuan is as a rule a shy, suspicious sort of person, and the Government has been singularly fortunate in gaining his confidence," said Mr. Murray. "Sometimes, indeed, in his respect for the Government the Papuan sacrifices the spirit to the letter. A village constable, for instance, is not always proof against temptation to break the law, but he will be careful to take off his uniform first, and I remember a case in which the prisoner shocked a court full of natives by confessing to a murder committed on a Government road. A murder they could understand and even applaud, but a murder on a Government road was hopelessly bad form—surely the murderer might have had the decency to take the man into the bush before he killed him. At other times their love of justice, though laudable, seems rather excessive, as where (a not infrequent case) they persist in accusing themselves of murders of which there is no other evidence whatever, and which are perhaps quite imaginary. Magistrates naturally discourage this sort of thing. 'How many times have I told you,' said a magistrate to a policeman who appeared with one of these self-accused murderers, 'that there is no good bringing him here without witnesses?' 'I know that,' said the policeman; 'that is what I keep telling him; but he says he wants to be tried, and he will insist upon coming.' "—*Manchester Guardian.*

* * *

"PIN-MONEY"

"Most of them use it for pin-money anyway." This has been the historic excuse of department-store owners, sweat-shop operators, and other employers of girls for the low wages paid to women workers. And as long as nobody knew anything about it the statement carried conviction. "They live at home, so they don't need more." Unfortunately for these theorist-employers the Women's Bureau of the United States Department of Labor has recently published a pamphlet entitled "The Share of Wage-Earning Women in Family Support," and the pin-money theory has been completely devastated. As the result of several careful investigations of industrial communities containing fair proportions of native and foreign-born workers it appears that (1) practically every married woman wage-earner contributes every cent she earns to the support of the home; (2) of unmarried women workers living at home, as most of them do, from 59.9 to 90.5 per cent contribute their entire wages to the home; (3) among the unmarried children a greater proportion of daughters than of sons contribute their total earnings and have done so during the entire time they have been at work; (4) no appreciable number of women workers keep their wages for their own use. In one typical industrial community figures were secured from several thousand men and women in the textile, clothing, glass, and silk industries. Taken all together the women contributed from 86.4 to 96 per cent of their earnings to their families; the men from 78.2 to 84.6 per cent. That the actual money contribution of the men was higher reflects only on the indecently small wage paid to the women.—*The Nation.*

* * *

RESIGNED

Bobby and Benny were respectively the sons of the one doctor and the one lawyer of a small, remote and extremely quiet little New England community. They were next-door neighbors, constant playmates and devoted chums. They never quarreled; nor did one seem to dominate the other; they were equals in the pursuit of happiness. Then Benny visited an uncle in a larger town and was taken to the circus—and all was changed.

As a man of the world who had visited far regions and had seen strange sights he asserted a leadership that Bobby did not question, but neither did he enjoy. Some weeks later he in his turn went away to visit relatives, and an aunt took him with a gay group of young cousins to a circus that had three rings. Benny's circus had had but one.

Bobby on his return enjoyed one glorious and exultant week of bossing Benny, and then he came down with measles; and, though the case was so light that he hardly felt sick, he was informed that he would be housed for some time and kept away from the other children. The family feared that he would accept the decision only with protest and tears; but they were mistaken.

It was his grandmother that had broken the news to him, and he answered after only a short pause, adapting one of the old lady's phrases that he had picked up: "Well, gran'ma, it's a sore affliction, but strength has been given me to endure it. I can keep remembering hard my circus had three rings!"—*Youth's Companion.*

Young People's Christian Union

THE DIRECTOR'S DATES

Aug. 28-Sept. 3. Y. P. C. U. and Sunday School Institute, Murray Grove, N. J.

* *

DOWN AT FERRY BEACH

More than a hundred young people from eight or nine states, and a third as many older people who believe in young people and are interested in them, their work and their problems, make up the paid registration at the Ferry Beach Y. P. C. U. Institute. In addition to these a considerable number of others who are staying at Ferry Beach have visited some of the classes, and fifteen or more boys and girls who happen to be here are included in the Junior Union.

The entire morning is devoted to classes. A few of them are lectures; others are conferences; others are periods of recitation. In all of them young people are being trained to think about the problems of their own lives, of their duties and opportuniites in the church, of their obligations to serve the world and transform it into the Kingdom of God.

Advanced Classes

A new feature of this year's Institute is found in the advanced courses which are offered to those who have attended in previous years and have taken the more elementary work. In addition to the usual course for leaders of young people a course in "Reconstruction in Religion" is being taught by Dean John Murray Atwood of St. Lawrence, and another in "Christianity and Economic Problems" by Prof. Clarence R. Skinner of Tufts.

The other classes include those in home and foreign missions, using the young people's interdenominational text books for this year: "For a New America," by Coe Hayne, and "Japan on the Upward Trail," by William Axling; those for Juniors and for Junior Superintendents; one in supervised recreation; and one in Bible Study.

Plenty of Fun

The afternoons are left free for recreation, except one hour on Wednesday which is reserved by the Ferry Beach Park Association for a mid-week service. The people here are taking a vacation. It is significant that these young people are spending a good portion of each day in study and recitation.

To spend a morning here this week would convince any one that the young people of 1923 are serious-minded, earnest, willing to work and able to think. They play hard and they love to play, as every one, young and old, ought to do. But they are doing more than play, necessary as that is in a balanced life. They are working, too, and preparing themselves for further work when they return home.

Results

It is too early to say what the harvest will be. No one knows. Twenty years from now some one can tell the story of this Institute of 1923. But I am reasonably sure that any one who spends this week at Ferry Beach will be ready to testify, as many others have done, that the small portion of the million dollar drive fund allotted to the Y. P. C. U. is a wise investment, because, among many other things, it has made possible this Institute which is training more than a hundred young people to think clearly, to speak boldly, and to work earnestly and loyally to make this a better, a more brotherly, a more Christian world.

* *

THE MOURNERS' BENCH

When I entered Iron Hill Schoolhouse, near Ponta, Tex., I nearly stumbled over Dr. Jordan's mourners' bench, or rather over the mourners. This "bench" was a quilt spread out on the floor on which were sound asleep the six youngest members of Dr. Jordan's congregation. I was tempted to pick up the smallest one and carry him —or her—home in my pocket. There would have been plenty of room. The six "mourners" were grandchildren of the oldest member of the church which Dr. Jordan organized here last fall, and which he revisited this summer.

It was my first experience in speaking to a negro congregation. Earlier in the evening I had preached in town to the people who are such loyal friends and supporters of Brother Brooks, and afterward was taken to Iron Hill, three miles in the country. The "white folks" were given seats on the platform, and after Dr. Jordan finished his sermon, which was nearing its conclusion when we arrived, he introduced me to speak for a few minutes.

My message was an offer of co-operation, not charity, out of which may come another center of Universalist work among the people of the negro race. It is their hope, and ours, that in the fall a beginning may be made here and in other places near by, in holding regular services. Details are now being worked out.

The Outlook

Three things impressed me especially: first, the high type of negro that has responded to Dr. Jordan's appeal; second, the fact that one of the young men has returned with Dr. Jordan to Suffolk to take his preliminary preparation for our ministry; and third, the impression which Dr. Jordan himself has made upon the white people who have heard and seen him, as well as upon those of his own race. These things ought to spell success in this new venture which is being tried.

Stanley Manning,
Director of Young People's Work.
Ferry Beach, Me., Aug. 15.

For the Quiet Hour

Nobody can enter a fresh path, or bring a new vision of the meaning of life, or reinterpret old truths—in short, nobody can be a prophet—without arousing the suspicion and, sooner or later, the bitter hatred of those who are the keepers and guardians of the existing forms and traditions, and the path breaker must expect to see his old friends misunderstand him, turn against him, and reproach him. He must endure the hard experience of being called a destroyer of the very things he is giving his life to build. Christ is, for example, hurried to the cross as a blasphemer, and each prophet, in his degree, has had to hear himself charged with being the very opposite of what he really is in heart and life. To be a prophet at all he must be a sensitive soul, and yet he must live and work in a pitiless rain of misunderstandings and attack. Still more tragic, perhaps, is the necessity which the prophet is under of doing his hard tasks without living to see the triumphant results. He is, naturally, ahead of his time—a path breaker—and his contemporaries are always slow to discover and to realize what he is doing. Even those who love and appreciate him only half see his true purpose, and thus he feels alone and solitary, though he may be in the thick of the throng. It is only when he is long dead and the mists have cleared away that he is called a prophet and comes to his true place. While he lived he was sure of only one Friend who completely understood him and approved of his course, and that was his invisible and heavenly Friend. But in spite of the tragedy and the pain and the hard road, the prophet, "seeing him who is invisible," prefers to all other paths, however easy and popular, the path of his vision and call.

Rufus M. Jones, in "Spiritual Energies in Daily Life."

The Spirit of God lies all about the spirit of men, like a mighty sea, ready to rush in at the smallest chink in the walls that shut Him from His own.

George Macdonald.

For is not Friendliness the thing of all things that is most pleasant in this world? Sometimes it has seemed to me that the faculty of reaching out and touching one's neighbor where he really lives is the greatest of human achievements.

Baker.

Look not with black thoughts on the days departed.
Bitter is patience, but her fruits are sweet.

Saadt.

The W. N. M. A.

Conducted by Miss Susan M. Andrews, 176 Newbury St., Boston, Mass

AT FERRY BEACH

Dear Mission Circle Friends:

My pen is filled with the magic of Ferry Beach as I write. May it enter into you as you read and when the roll is called at the Missionary Institute in 1924 may your name not be missing.

Beneath the pines and beside the sea, where God speaks to His children through the wonder of His works, we have spent a wonderful week of work and study, song and prayer. Our leaders, Mrs. Maud Cary, Mrs. Milo Folsom, Miss Susan Andrews and Mrs. George Huntley, are splendid women who have much to give and who give to their utmost.

Only those who have been privileged to come under Mrs. Cary's instruction can appreciate the inspiration which she brought to us through the study of our foreign mission books, which, as you know, deal this year with Japan. Somehow the people of Japan seem very near to us because, through our work in the Sunrise Land, we have grown closer to them; and it was in the spirit of brotherhood that we joined each day with our leader in song and story, verse and dramatization. During the morning sessions several playlets and tableaux were presented by the young people, under Mrs. Cary's direction, illustrating the customs and manners of the Japanese people. Other features of the Institute included an excellent illustrated lecture on Japan; also a pageant, written by Mrs. Cary, in which Japan is represented as calling to America for brotherhood. America calls for aid to the "Spirit of Missions," who tells them that only as they learn the truth each about the other can there be true brotherhood. "Brotherhood," says the Spirit of Missions, "comes with love, love comes through knowledge and knowledge only with education." The students of missions come forward and present the study books for the year; and the closing plea is made that during this year, which is our year of opportunity, we may all study to learn the truth that we may become, indeed, brother nations in the world family of our Father God.

The class in methods, conducted by Miss Andrews, gave us many new thoughts and new ways of presenting old truths. One interesting experience was a "radio message" from the Blackmer Home itself, in which it told of its needs and of its desire to make a better appearance in the land in which it dwelt.

Mrs. Folsom's demonstration of the home mission book, "Saving America through the Children," filled us with a new realization of our responsibility. Mrs. Folsom speaks as one "having authority," inasmuch as in her busy life many young people come under the influence of her consecrated personality.

Mrs. Huntley, as musical director, added much to the spirit of the institute, and, assisted by Mrs. Cary, presented as the closing event the beautiful pageant "America for Christ," in which Miss Andrews as Columbia received the representatives of the peoples who have made America their home, and who asked that Christ may be given to their lives. The closing scene, in which all nations join in pledging allegiance to the American and Christian flags and singing "America the Beautiful," was full of prophetical significance.

Altogether it has been a week of inspiration and power; no one present could be otherwise than broadened in his sympathies and love for all mankind. At the closing session of the Institute, as an expression of our love, we answered the call from Blackmer Home with an offering to be used for dining room tables and chairs the need of which we learned by "radio."

Let us reach out to the great opportunity which is ours this year. Let us learn the truth that the truth shall make us free from old prejudice and judgment.

"In Christ there is no East or West,
In him no South or North,
But one great fellowship of love,
Throughout the whole wide earth."

Sadie H. Wright.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

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* Providence, October 20, 21, 22, *
* and 23. It is a matter of great *
* pride and joy that we can have *
* Prof. Luther A. Weigle, of Yale *
* University, as our Tuesday eve- *
* ning speaker. No man stands *
* higher in the field of religious edu- *
* cation and no man is better quali- *
* fied to give an address combining *
* happily instruction with inspira- *
* tion. *
* * * * * * * * * * * * * * * * * * * *

PALMER IS RICH

The visitor to our parish at Palmer, Mass., is struck with the group of unusually fine young men and women, a group that gives assurance of a happy future for the church. Perhaps the attractiveness of these young people is in part explained by the fact that they have a very remarkable record for presence at both church and Sunday school services. Read this report of perfect attendance:

John W. Branford, eighteen years.
Mae E. Hodson, sixteen years.
George S. Granford, fifteen years.
Helen Hodson, fifteen years.
Fred Hodson, fourteen years.
Clarence Taylor, thirteen years.

We are exceedingly glad to have these additions to our honor list of those who have missed no Sundays in five years or more.

* *

HOME DEPARTMENT NOTES

1. The work is the best since 1915.

2. The supply of the *Home Study Quarterly* was exhausted by the middle of the last quarter. *Our members are using it.* The Publishing House will be glad to supply us with as many copies as we need. Send in your orders early.

3. Several state superintendents are working for 100 per cent enrollment. *Why not every state?*

4. New members-at-large are being enrolled each quarter.

5. Please report your new Home Department to both your state superintendent and the National, as soon as it is organized, giving name and address of the local superintendent.

6. "Nothing succeeds like success," so I beg the fullest co-operation of our ministers, our state Sunday school boards, and local superintendents, and the laity in general. We have a great work, let us work out its possibilities for the Home, the Church and for society.

Sara L. Stoner,
National Home Department Superintendent, Box 236, Prospect, Ohio.

* *

ANY LIBRARY BOOKS TO GIVE AWAY?

Very likely your Sunday school library is no longer in use and you wish you knew what to do with the books. If they are still in fair condition, please let us know what you have. Probably we can place them soon with some school that can use them to good advantage. In fact we now have an application from a school for which no modern public library is available.

* *

AN EPITAPH

Here Lieth
The Old Familiar Song,
"Hear the Pennies Dropping"
Who Departed This Earth
With None to Mourn
Soon After
The Demise of His Friend
The Penny In the Offering Envelope
He Had Been Sung
By Thousands
And Probably Led More to Believe In The
Beauty of the Penny
Than Any Other
One Agency
Rest in Peace.

—Pilgrim Elementary Teacher.

Among Our Churches

Church News and Interests

PERSONAL

Rev. Wm. Henry Rider, D. D., of Essex, Mass., is improving slowly after an illness of several weeks.

Mr. A. W. Polk, of the Publishing House, has returned from a short vacation spent fishing and crabbing at Falmouth, Mass.

Dr. and Mrs. Clarence E. Rice of Washington, who are spending the summer at Broadview, Westminster, Vermont, will return to Washington by motor about Sept. 1.

Dr. Frank Adams of Detroit, who has been attending the Williamstown Institute of Politics, was in Boston last week on his way back to his parish.

Dr. Frank Oliver Hall filled the pulpit of the North Cambridge Congregational Church Sunday morning, Aug. 12, and delivered the address at the open air community service at Wakefield, Mass., Sunday evening.

Rev. Harold H. Niles of Denver recently submitted to an operation for removal of tonsils.

Dr. George E. Huntley, president of the General Sunday School Association, has written a book on Sunday school work called "Seeing Straight in the Sunday School, or, the Observations of Uncle Hezekiah." The Pilgrim Press will publish the book early in the fall, and it will be sold for $1.00. This book consists of story essays which Dr. Huntley has published in the *Sunday School Helper* and the *Reformed Church Messenger*, now revised and enlarged.

Vermont

St. Johnsbury.—Rev. G. W. Scudder, pastor. This church has closed a successful season of work and worship. Aside from the regular services of the church, and the activities of the Sunday school and Y. P. C. U., the Men's League have carried out a program of monthly meetings each with a supper and entertainment. A committee was appointed at each meeting to provide the supper and program for the next meeting. The plan worked successfully and the League has been one of the most valuable auxiliaries of the church. The Ladies' Society has completed its twenty-sixth season of clam chowder suppers. They have also served meals for the various conventions meeting in town, and held November and Easter sales. The ladies have met every two weeks and interest has been well sustained under the direction of the president, Mrs. E. L. Hovey. They have earned $1,200 for the church during the year. The pastor conducted a series of popular Sunday night picture services, giving travel and drama lectures illustrated with stereopticon pictures. The last of the picture services was for the benefit of the American Legion and the congregation filled the church. The allied organizations of the I. O. O. F. hold their annual memorial service in the church, the pastor conducting the service and preaching the sermon. Children's Day was observed the second Sunday in June with services by the Sunday school and a brief sermon by the pastor. Eight children were christened. A large delegation from this church attended the State Convention at Woodstock, the church paying the expenses of two young women, which we consider a very good investment for the future welfare of the church. After the convention a "church-family supper" was held and attended by a large number of people to hear the reports of the delegates to the Convention. August is our vacation month and the church will open the first Sunday in September.

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CHRISTENINGS

Previously reported, 656. St. Johnsbury, Vt., 8. Total, 664.

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FERRY BEACH NOTES

The Sunday School's great Institute came to a close on Sunday, Aug. 12, and the young people came. At the morning service there were 300 present to listen to a great sermon by Rev. Fred A. Line of Oklahoma. The large choir was directed by Mrs. George E. Huntley, with orchestra, and Miss Elsie Poole as organist. In the evening, the pageant from Dr. Mooney's church failing to materialize, Miss Helen Line consented to preach, and delivered a fine sermon. As the fog came in the services were held in the Pavilion.

The Sunday School Institute was large and a real school. The faculty was a strong one and registration more than last year, reaching 110. Dr. McCollester aided greatly by his presence and splendid lecture on "Dickens and His London," enjoyed by a large audience.

The annual minstrel show on Saturday night netted $55.

The young people for the Y. P. C. U. Institute came in swarms on Sunday. The faculty were Rev. Ellsworth Reamon, dean; Rev. Stanley Manning, Grace Nash, Ruth Owens, Prof. C. R. Skinner, Rev. I. M. Atwood, D. D., Ruth Downing and Mary Slaughter.

The hotel registration numbered on Monday p. m. 454, and there were 125 in tents. A grand excursion was made by older people not in classes to Westbrook Seminary and Portland, with a sail among the Islands of Casco Bay.

At the annual meeting officers elected were: President, W. R. Rowland of Ohio; vice-president, Clifford Bliss of Vermont; secretary, Rev. Elmer D. Colcord of Massachusetts; treasurer, Miss Laura Jenness of Vermont; trustees at large, Rev. A. M. Soule and Miss Carrie Wicks of Rhode Island, Rev. Arthur E. Wilson of Massachusetts. Five hundred dollars was quickly raised at the meeting. Mrs. G. E. Huntley, Elsie Gaskin, Marion Pike, Mrs. Clinton Scott, and Martha Marshall became life members, and memorial life memberships to Mrs. Julia Forbes and Mrs. Anne Blanchard.

The hotels will remain open till Sept. 3.

W. R. Rowland.

* *

MURRAY GROVE

Murray Grove and fine weather and plenty of folks—and more coming! The season is at its height. Ocean swims, card parties, and entertainments every evening make the days pass pleasantly—and all too quickly. The Sunday programs have gone through on schedule. Dr. Atwood gave us of his best Sunday, Aug. 12, and it was inspiring. He also made a handsome and convincing schoolboy at the District School Saturday night. Registrations for the Institutes are coming in still and we expect to wind up the season filled to capacity. Everybody well and happy—well fed. Come to Murray Grove. Come down over Labor Day if you can not come sooner and we will tuck you in somewhere.

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THE CHATTANOOGA INSTITUTE

The Southern Universalist Young People's Institute met for the fifth year at the Q. H. Shinn Memorial, Chattanooga, July 20 to 30.

The faculty consisted of Rev. L. B. Fisher, D. D., whose course of study was "The Teaching Value of the Old Testament;" Mrs. Katharine Haskell Ball, whose subjects were "The Pupil," "The Teacher," and "Mission Study;" Rev. Stanley Manning, who as director of the "Dixieville Union" made an important contribution to the success of the Institute; Rev. George A. Gay, who had charge of the Institute and who also lectured on "The Organization and Administration of the Church School."

The students numbered five from Georgia, eight from Chattanooga, and three visitors from Alabama, a total of sixteen. Miss Agnes Maguire, of Athens, Ga., completed Book I Murray Teacher Training Course, and, if her marks are satisfactory, will be entitled to a certificate from the G. S. S. A.

At the opening service Charles E. Bottorff, Jr., secretary Hamilton County Sunday School Association, delivered an excellent address on "Leadership."

Notable services were held on Lookout Mountain, Signal Point, and at the home

of Dr. C. H. Gurney. Strong sermons were delivered by Mr. Manning and Dr. Fisher. Inspiring devotional meetings were led by the students each day. A candle light service in charge of Mr. Manning will be remembered by all. The banquet on Saturday night was largely attended, and the story of a visit to the Holy Land by Dr. Cooper Holtzclaw, one of Chattanooga's leading surgeons, held the closest interest of the banqueters.

At the final service, Sunday morning, July 29, the sermon was delivered by Rev. George A. Gey.

As seen in retrospect this fifth meeting of the Southern Universalist Young People's Institute was in some ways the best yet held. The classes were sizable, the interest was keen, the students were earnest, the mechanical part of the enterprise ran smoothly. Mrs. Ball performed her difficult task of teaching three periods in succession with patience and skill. Nearly every student present is now doing special work in some of our churches either as teacher in the Sunday school, as leader in the Y. P. C. U., or in the Clara Barton Guild. Those not thus engaged either live too far from our churches or are working with other denominations.

The 1923 sessions of the Institute would have been impossible had we not received financial assistance from a number of friends and churches whose interest in this project prompted them to generous gifts. To all these our thanks are extended; and to the G. S. S. A., the Y. P. C. U., the W. N. M. A., and the members of the Q. H. Shinn Memorial Church who gave their time, their money, the use of their cars, and of the church and parsonage, we are deeply grateful.

George A. Gay.

* * *

Notices

RESERVATIONS FOR THE PROVIDENCE CONVENTION

The local committee for the Providence Convention requests the officers of the denominational auxiliaries, and others, to make reservations early if they are going to need space for exhibits, booths, etc., in the vestry of the First Church during the Convention.

Kindly make your wants known to the undersigned and we will endeavor to meet your requirements.

R. R. Hadley,
145 *Chester Ave., Providence, R. I.*

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DENOMINATIONAL CALENDAR

Sept. 19, 1923. New Hampshire State Convention, Portsmouth.

Sept. 25, 26, 1923. Maine State Convention, Rockland.

Oct. 9-11, 1923. New York State Convention, Utica.

Oct. 20-28, 1923. Universalist General Convention, Providence, R. I.

Nov. 1-4, 1923. Alabama State Convention.

* *

NEW HAMPSHIRE SUNDAY SCHOOL CONVENTION

The annual session of the New Hampshire Universalist Sunday School Convention will be held in Portsmouth, N. H., Sept. 18, 1923.

MURRAY GROVE, N J., SEASON OF 1923

The following program will reveal that the coming season at Murray Grove is likely to surpass any preceding one in attractiveness and attenance.

Sunday, Aug. 26—Preaching service by Rev. Francis W. Gibbs.

Tuesday, Wednesday, Thursday, Friday, Saturday and Monday, Aug. 28, 29, 30, 31 and Sept 1 and 3—Institute of the General Sunday School Association and the Young People's Christian Union.

Sunday, Sept. 2 (evening). Address by Rev. Hannah Powell.

Numerous religious services, lectures, entertainments and excursions throughout the season.

The rates at Murray Grove are very low, the rooms and board are good and the company is delightful. For reservations or information address Rev. H. M. Cary, Little Falls, New York.

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WANTED

Copies of "Gospel Melodies New and Old." Address Mrs. J. L. Bell, 311 N. H. St., Pensacola, Fla.

* *

MAINE STATE CONVENTION

Official Call

The 94th annual session of the Maine State Convention will be held in the Universalist Church, Rockland, Me., Sept. 25, 26, 1923, for the purpose of electing officers; to vote on the proposed amendment of Art. 11, Sec. 4, of the Constitution so it shall read: "Of five lay delegates from each parish in its fellowship;" to vote on proposed amendment changing Art. vii of By-Laws to read: "Every parish in the Fellowship of this Convention is expected to contribute each year, according to its ability, to the aid of the work of this Convention and of the General Convention, and to co-operate heartily in the plans, purposes and policies of this Convention and the General Convention;" also to transact any other business which may legally be brought before the Convention.

Milo G. Folsom, Secretary.

The Annual Y. P. C. U. Convention will meet Monday, Sept. 24, the Annual W. U. M. S. Convention Tuesday, Sept. 25, at 2.30 p. m., and the Annual S. S. Convention Tuesday a. m., Sept. 25.

* *

NEW YORK STATE CONVENTION

The 98th annual session of the New York State Convention of Universalists will convene in the Church of Reconciliation, Utica, N. Y., October 9, 10, and 11, for the election of officers for the ensuing year and for the transaction of such other business as may legally come before this body.

G. D. Walker, Secretary.

* *

NEW HAMPSHIRE UNIVERSALIST STATE CONVENTION

The annual session of the New Hampshire Universalist State Convention will be held at Portsmouth, Sept. 19, and 20. As special business, new Constitution and By-laws will come up for consideration.

Asa Mayo Bradley, Secretary.

RICHARD M. SMITH, M. A., PH. D.

I offer myself for work in the service of the Universalist Church.

Richard M. Smith, Universalist Minister,
1028 *S. 26th St., Birmingham, Ala.*

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NOTICE

Due notice is hereby given that at the next annual Convention of the W. U. M. A. of Indiana a revised constitution will be presented for adoption.

Mollie B. Dunwoodie, Secretary.

* *

UNIVERSALIST LITERATURE WANTED

Mrs. A. L. Cole, Box 83, Newcastle, Young Co., Texas, has accepted the office of chairman of the P. O. Mission of Texas and will be pleased to receive *Leaders*, *Onwards*, *Myrtles* and other Universalist literature for distribution in Texas and near by states.

Obituary

Mrs. Eliza J. Morton

Eliza J. Morton, daughter of Andrew and Nancy Whiteley, was born on the farm near Springfield, Ohio, Aug. 25, 1840, and died July 24, 1923. She is survived by one brother, Amos Whiteley of Muncie, Indiana, besides more distant connections. She has been a member of the Universalist church of Springfield fifty-seven years. She received the church paper for more than fifty years. The engraved founder's certificate for her contribution to the Washington Memorial Church and Perin-Cate House came the day after her death. She was a devoted Christian, wife and mother, beloved and respected by all who knew her.

Dr. Sunderland's New Book

Because Men Are Not Stones

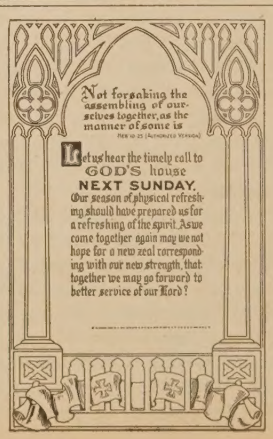
By J. T. Sunderland, D.D.

Beacon Press, 25 Beacon St., Boston. Postpaid $1.50

This latest work of its author is a book of vital religion, dealing with the most living experiences and faiths that man can know.

I. The Soul's Cry for God.
II. The Higher Conception of God.
III. God and Life's Deep Experiences.
IV. God and Human Sorrow.
V. God and Great Calamities.
VI. Robert Ingersoll's: "I think if I had been God I could have made a better world."
VII. God Who Knows and Cares.
VIII. Working with God.

The book is for minds that dare to think, for hearts that long for a better world and souls that cry out for a God that is not dead.


Not forsaking the assembling of ourselves together, as the manner of some is
Let us hear the timely call to GOD'S house
NEXT SUNDAY.
Our season of physical refreshing should have prepared us for a refreshing of the spirit. As we come together again may we not hope for a new zeal corresponding with our new strength, that together we may go forward to better service of our Lord?

Reopening Invitations

A message enlisting interest by its note of personal appeal.

Attractively printed in colors. Postcard form.

Price, $1.00 per hundred

Universalist Publishing House

176 Newbury St., Boston

CHURCH SUPPLIES

Responsible Houses

and

Reliable Goods

LEADED GLASS MEMORIAL WINDOWS

Church Pews and Furniture

The GEORGE W. WISE COMPANY
289-291 Congress St., Boston, Mass.

Memorial Windows

ALFRED M. BELL COMPANY

79 Sudbury Street, Boston, Mass.

MASSACHUSETTS STATE CONVENTION

The Hosea Ballou Foundation has been established or Home Mission Work. One hundred thousand dollars are needed. Gifts and bequests solicited. The Convention acts as Trustee for funds given or bequeathed to Local Parishes.

Funds may be given to the Convention, the giver to receive an Annuity, and, at his death, the money will be devoted to Universalist purposes.

For particulars address,

REV. LEROY W. COONS, D. D., *Secretary*,
176 *Newbury St.*,
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"Oh, that is too much trouble!" exclaimed the caller, sweetly. "Let me have it again and I'll write it all with a blue pencil!"—*Success.*

* *

Mother: "What are you doing, dear?"

Kitty: "Reading the paper."

Mother: "Don't be silly, dear, you can't read."

Kitty: "Yes, I can. I can read 'The Three Bears' without once looking at the book and that's more than you and Daddy can do."—*Life.*

* *

Elizabeth, aged five, was visiting her uncle in the country.

"Just think, dear," he said to her, "God made all those beautiful mountains. Isn't it wonderful?"

"So could I if I had the dirt," said Elizabeth."—*Boston Transcript.*

* *

He wanted to say something complimentary to an elderly lady, so he said: "You look young."

"Flatterer!"

This threw him off the track, but he made a brave come-back. "Well, you try to, anyhow."—*Pathfinder.*

* *

The heads of a big manufacturing plant had this notice posted at the beginning of the summer season:

New Rule for Our Employees

All requests for leave of absence on account of toothache, severe colds, and minor physical ailments, and on account of church picnics, weddings, and funerals and the like, must be handed to the foreman in charge of your department before 10 a. m. on the morning of the game.—*Exchange.*

* *

A learned judge at a banquet was unexpectedly called upon to reply to a toast. Recovering from his surprise, he said his situation reminded him of a man who fell into the water while he was fishing. With no little difficulty he was rescued, and after he had regained his breath his rescuer asked him how he came to fall into the water.

"I did not come to fall into the water," replied the unfortunate fisherman. "I came to fish."—*Western Christian Advocate.*

* *

Disappointed admirer: "Yo' kin tell Dinah dat if she wants dat chump, Sam Johnson, she kin hab him. See?"

Mutual friend: "He done told her dat hisself."—*Exchange.*

* *

"How long has it been since yuh read de Bible," inquired the Negro preacher.

"Lessee. Lemme figger. I ain't nevah read it a-tall. How long is 'at?"—*Nashville Tennessean.*

RALLY DAY INVITATIONS

Attractively Printed in Colors Novel in Design
Effective in their Message

Next Sunday is Rally Day
Leave your playthings, Baby dear.
The brightest day of all the year,
Comes next Sunday, you come too,
For we're all expecting you.
Bring your mother, find your way
To our school on Rally Day.
Out of the mouth of babes and sucklings thou hast perfected praise. Math. 21:16.

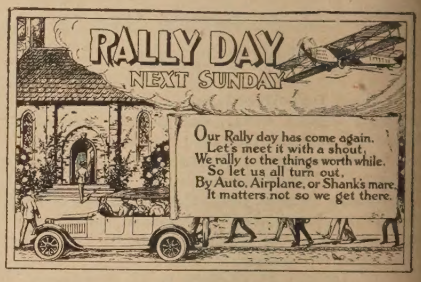
No. 67 For Cradle Roll.

Sunday School
RALLY DAY · NEXT SUNDAY ·
is one of the HAPPIEST DAYS
in our school. Every boy and girl who loves the school wants to come on that day. You will come wont you? And bring some one?
"Let us go into the house of the Lord."

No. 72 For Beginners and Primary.

Rally Day Next Sunday
RALLY DAY MAIL
The Mail Man has something delightful for you,
Guess what it is: it is easy to do,
Yes, you are right! It's a warm invitation
Come to our Schools Rally Day celebration!
He that heareth, let him say, Come.—Rev. 22:17.

No. 68 For Beginners.


RALLY DAY
NEXT SUNDAY
Our Rally day has come again.
Let's meet it with a shout,
We rally to the things worth while.
So let us all turn out,
By Auto, Airplane, or Shank's mare.
It matters not so we get there.

No. 75 For Men and Older Boys.

Rally Day WILL BE OBSERVED
IN OUR SCHOOL NEXT SUNDAY
will you help make it a
GRAND SUCCESS by being present
early yourself? Cordially yours,
BRING SOMEONE NOT ALREADY A MEMBER

No. 74 For General Use.

NEXT SUNDAY will be RALLY DAY in Our School
THIS IS A CALL FOR YOU.
CALL OF TRUMPET AND DRUM.
TO HEAR! HEAR! HEAR!
AND COME! COME! COME!

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